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~~Raymond B. Wrangel~~ 30

~~Jan 24, 1917~~

~~Bishop 21.~~

~~Phillips Academy~~

~~Andover,~~

~~Mass.~~

~~J. R. Howe~~

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2. Message
3. Death of Eli - Capture of ark
4. Prophet - Leader - Priest - Judg
5. Death of Philistine - Sucking la
6. Request for King
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Review David

Davids Ancestor Chart

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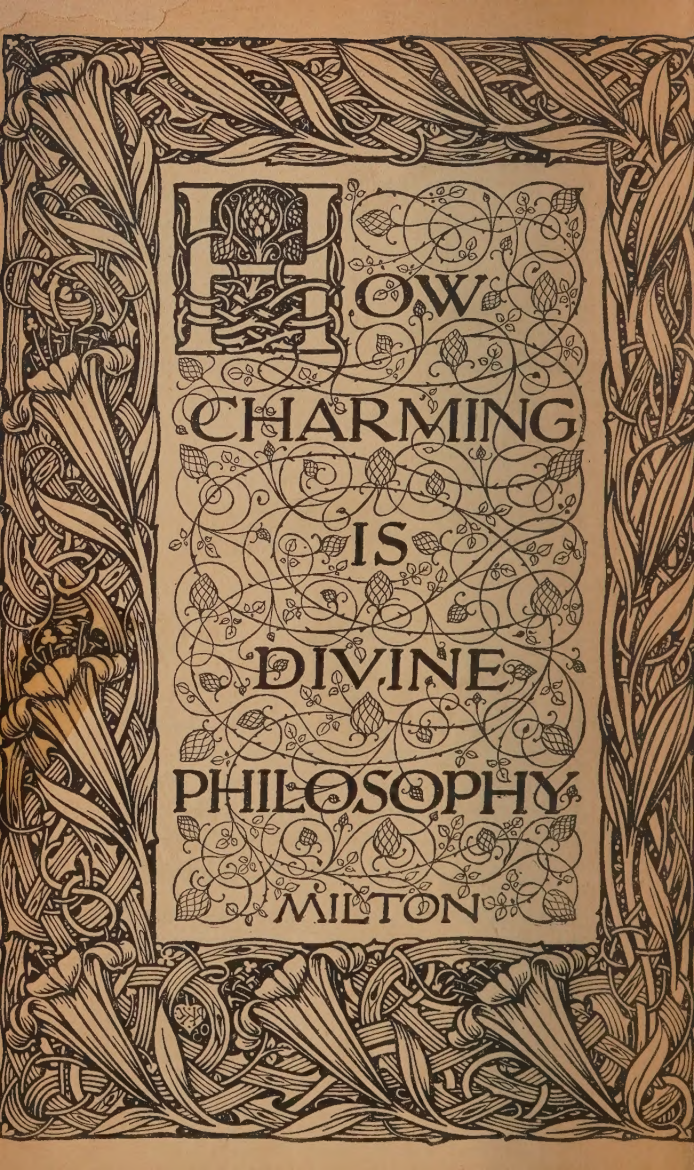
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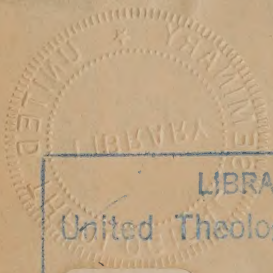
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EARLY HISTORICAL BOOKS

(*Continued*)

THE FIRST BOOK OF SAMUEL

Now there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite: and he had two wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children. And this man went up out of his city yearly to worship and to sacrifice unto the Lord of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the Lord, were there.

And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions: but unto Hannah he gave a double portion; for he loved Hannah: but the Lord had shut up her womb. And her adversary also provoked her sore, for to make her fret, because the Lord had shut up her womb. And as he did so year by year, when she went up to the house of the Lord, so she provoked her; therefore she wept, and did not eat. Then said Elkanah her husband to her:—"Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons?" So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the Lord. And she was in bitterness of soul, and prayed unto the Lord, and wept sore. And she vowed a vow, and said:—"O Lord of hosts, if Thou wilt indeed look on the affliction of Thine handmaid, and remember me, and not forget Thine handmaid, but wilt give unto Thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head."

And it came to pass, as she continued praying before the Lord, that Eli marked her mouth. Now Hannah,

she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. And Eli said unto her:—"How long wilt thou be drunken? put away thy wine from thee." And Hannah answered and said:—"No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord. Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto." Then Eli answered and said:—"Go in peace: and the God of Israel grant thee thy petition that thou hast asked of Him." And she said:—"Let thine handmaid find grace in thy sight." So the woman went her way, and did eat, and her countenance was no more sad.

And they rose up in the morning early, and worshipped before the Lord, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the Lord remembered her. Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, saying:—"Because I have asked him of the Lord." And the man Elkanah, and all his house, went up to offer unto the Lord the yearly sacrifice, and his vow. But Hannah went not up; for she said unto her husband:—"I will not go up until the child be weaned, and then I will bring him, that he may appear before the Lord, and there abide for ever." And Elkanah her husband said unto her:—"Do what seemeth thee good; tarry until thou have weaned him; only the Lord establish His word."

So the woman abode, and gave her son suck until she weaned him. And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a skin of wine, and brought him unto the house of the Lord in Shiloh: and the child was young. And they slew a bullock, and brought the child to Eli. And she said:—"Oh my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the Lord. For this child I prayed; and the Lord hath given me my petition which I asked of Him: therefore also I have lent him to the Lord; as

long as he liveth he shall be lent to the Lord." And he worshipped the Lord there. And Hannah prayed, and said:—

My heart rejoiceth in the Lord,
Mine horn is exalted in the Lord:
My mouth is enlarged over mine enemies;
Because I rejoice in Thy salvation.
There is none holy as the Lord;
For there is none beside Thee:
Neither is there any rock like our God.
Talk no more so exceeding proudly;
Let not arrogancy come out of your mouth:
For the Lord is a God of knowledge,
And by Him actions are weighed.
The bows of the mighty men are broken,
And they that stumbled are girded with strength.
They that were full have hired out themselves for bread;
And they that were hungry ceased:
Yea, the barren hath born seven;
And she that hath many children is waxed feeble.
The Lord killeth, and maketh alive:
He bringeth down to the grave, and bringeth up.
The Lord maketh poor, and maketh rich:
He bringeth low, and lifteth up.
He raiseth up the poor out of the dust,
He lifteth up the beggar from the dunghill,
To make them sit with princes,
And inherit the throne of glory:
For the pillars of the earth are the Lord's,
And He hath set the world upon them.
He will keep the feet of His saints,
But the wicked shall be silent in darkness;
For by strength shall no man prevail.
The adversaries of the Lord shall be broken to pieces;
Out of the heaven shall He thunder upon them:
The Lord shall judge the ends of the earth;
And He shall give strength unto His king,
And exalt the horn of His anointed.

And Elkanah went to Ramah to his house. And the child did minister unto the Lord before Eli the priest.

Now the sons of Eli were sons of Belial; they knew not the Lord. And the priest's custom with the people was, that, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand; and he struck it into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither. Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed:—"Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw." And if the man said unto him:—"First let them burn the fat, and then take as much as thy soul desireth;" then he would answer him:—"Nay; but thou shalt give it me now: and if not, I will take it by force." Wherefore the sin of the young men was very great before the Lord: for men abhorred the offering of the Lord.

But Samuel ministered before the Lord, being a child, girded with a linen ephod. Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice. And Eli blessed Elkanah and his wife, and said:—"The Lord give thee seed of this woman for the loan which is lent to the Lord." And they went unto their own home. And the Lord visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel grew before the Lord.

Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled at the door of the tabernacle of the congregation. And he said unto them:—"Why do ye such things? for I hear of your evil dealings by all this people. Nay, my sons; for it is no good report that I hear: ye make the Lord's people to transgress. If one man sin against another, the judge shall judge him: but if a man sin against the Lord, who shall intreat for him?" Notwithstanding they hearkened not unto the voice of their father, because the Lord would slay them. And the child Samuel grew on, and was in favour both with the Lord, and also with men.

And there came a man of God unto Eli, and said unto him :—" Thus saith the Lord, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house? And did I choose him out of all the tribes of Israel to be My priest, to offer upon Mine altar, to burn incense, to wear an ephod before Me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel? Wherefore kick ye at My sacrifice and at Mine offering which I have commanded in My habitation; and honourest thy sons above Me to make yourselves fat with the chiefest of all the offerings of Israel My people? Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before Me for ever: but now the Lord saith, Be it far from Me; for them that honour Me I will honour, and they that despise Me shall be lightly esteemed. Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house. And thou shalt see an enemy in My habitation, in all the wealth which God shall give Israel: and there shall not be an old man in thine house for ever. And the man of thine, whom I shall not cut off from Mine altar, shall be to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die in the flower of their age. And this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them. And I will raise Me up a faithful priest, that shall do according to that which is in Mine heart and in My mind: and I will build him a sure house; and he shall walk before Mine anointed for ever. And it shall come to pass, that every one that is left in thine house shall come and crouch to him for a piece of silver and a morsel of bread, and shall say, Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread."

And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was rare in those days; there was no open vision. And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see; and ere

the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep; that the Lord called Samuel: and he answered:—"Here am I." And he ran unto Eli, and said:—"Here am I; for thou calledst me." And he said:—"I called not; lie down again." And he went and lay down. And the Lord called yet again:—"Samuel." And Samuel arose and went to Eli, and said:—"Here am I; for thou didst call me." And he answered:—"I called not, my son; lie down again." Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him. And the Lord called Samuel again the third time. And he arose and went to Eli, and said:—"Here am I; for thou didst call me." And Eli perceived that the Lord had called the child. Therefore Eli said unto Samuel:—"Go, lie down: and it shall be, if He call thee, that thou shalt say, Speak, Lord; for Thy servant heareth." So Samuel went and lay down in his place.

And the Lord came, and stood, and called as at other times:—"Samuel, Samuel." Then Samuel answered:—"Speak; for Thy servant heareth." And the Lord said to Samuel:—"Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever."

And Samuel lay until the morning, and opened the doors of the house of the Lord. And Samuel feared to shew Eli the vision. Then Eli called Samuel, and said:—"Samuel, my son." And he answered:—"Here am I." And he said:—"What is the thing that the Lord hath said unto thee? I pray thee hide it not from me: God do so to thee, and more also, if thou hide any thing from me of all the things that He said unto thee." And Samuel told him every whit, and hid

nothing from him. And he said:—"It is the Lord: let Him do what seemeth Him good." And Samuel grew, and the Lord was with him, and did let none of His words fall to the ground. And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the Lord. And the Lord appeared again in Shiloh: for the Lord revealed Himself to Samuel in Shiloh by the word of the Lord.

And the word of Samuel came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside Eben-ezer: and the Philistines pitched in Aphek. And the Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines: and they slew of the army in the field about four thousand men. And when the people were come into the camp, the elders of Israel said:—"Wherefore hath the Lord smitten us to-day before the Philistines? Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies." So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the Lord of hosts, which dwelleth between the cherubim: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God. And when the ark of the covenant of the Lord came into the camp, all Israel shouted with a great shout, so that the earth rang again. And when the Philistines heard the noise of the shout, they said:—"What meaneth the noise of this great shout in the camp of the Hebrews?" And they understood that the ark of the Lord was come into the camp. And the Philistines were afraid, for they said:—"God is come into the camp." And they said:—"Woe unto us! for there hath not been such a thing heretofore. Woe unto us! who shall deliver us out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness. Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight."

And the Philistines fought, and Israel was smitten,

and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen. And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain. And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head. And when he came, lo, Eli sat upon a seat by the wayside watching: for his heart trembled for the ark of God. And when the man came into the city, and told it, all the city cried out. And when Eli heard the noise of the crying, he said:—"What meaneth the noise of this tumult?" And the man came in hastily, and told Eli. Now Eli was ninety and eight years old; and his eyes were dim, that he could not see. And the man said unto Eli:—"I am he that came out of the army, and I fled to-day out of the army." And he said:—"What is there done, my son?" And the messenger answered and said:—"Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken." And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.

And his daughter in law, Phinehas' wife, was with child, near to be delivered: and when she heard the tidings that the ark of God was taken, and that her father in law and her husband were dead, she bowed herself and travailed; for her pains came upon her. And about the time of her death the women that stood by her said unto her:—"Fear not; for thou hast born a son." But she answered not, neither did she regard it. And she named the child I-chabod, saying:—"The glory is departed from Israel:" because the ark of God was taken, and because of her father in law and her husband. And she said:—"The glory is departed from Israel: for the ark of God is taken."

And the Philistines took the ark of God, and brought it from Ebenezer unto Ashdod. When the Philistines took the ark of God, they brought it into the house of

Dagon, and set it by Dagon. And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the Lord. And they took Dagon, and set him in his place again. And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him. Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day. But the hand of the Lord was heavy upon them of Ashdod, and He destroyed them, and smote them with emerods, even Ashdod and the coasts thereof. And when the men of Ashdod saw that it was so, they said:—"The ark of the God of Israel shall not abide with us: for His hand is sore upon us, and upon Dagon our god." They sent therefore and gathered all the lords of the Philistines unto them, and said:—"What shall we do with the ark of the God of Israel?" And they answered:—"Let the ark of the God of Israel be carried about unto Gath." And they carried the ark of the God of Israel about thither. And it was so, that, after they had carried it about, the hand of the Lord was against the city with a very great destruction: and He smote the men of the city, both small and great, and they had emerods in their secret parts. Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying:—"They have brought about the ark of the God of Israel to us, to slay us and our people." So they sent and gathered together all the lords of the Philistines, and said:—"Send away the ark of the God of Israel, and let it go again to its own place, that it slay us not, and our people:" for there was a deadly destruction throughout all the city; the hand of God was very heavy there. And the men that died not were smitten with the emerods: and the cry of the city went up to heaven.

And the ark of the Lord was in the country of the Philistines seven months. And the Philistines called

for the priests and the diviners, saying:—"What shall we do to the ark of the Lord? tell us wherewith we shall send it to its place." And they said:—"If ye send away the ark of the God of Israel, send it not empty; but in any wise return Him a trespass offering: then ye shall be healed, and it shall be known to you why His hand is not removed from you." Then said they:—"What shall be the trespass offering which we shall return to Him?" They answered:—"Five golden emerods, and five golden mice, according to the number of the lords of the Philistines: for one plague was on you all, and on your lords. Wherefore ye shall make images of your emerods, and images of your mice that mar the land; and ye shall give glory unto the God of Israel: peradventure He will lighten His hand from off you, and from off your gods, and from off your land. Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when He had wrought wonderfully among them, did they not let the people go, and they departed? Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them: and take the ark of the Lord, and lay it upon the cart; and put the jewels of gold, which ye return Him for a trespass offering, in a coffer by the side thereof; and send it away, that it may go. And see, if it goeth up by the way of His own coast to Beth-shemesh, then He hath done us this great evil: but if not, then we shall know that it is not His hand that smote us; it was a chance that happened to us."

And the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home: and they laid the ark of the Lord upon the cart, and the coffer with the mice of gold and the images of their emerods. And the kine took the straight way by the way to Beth-shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Beth-shemesh. And they of Beth-shemesh were reaping their wheat harvest in the valley: and they lifted up their eyes and saw

the ark, and rejoiced to see it. And the cart came into the field of Joshua, a Beth-shemite, and stood there, where there was a great stone: and they clave the wood of the cart, and offered the kine a burnt offering unto the Lord. And the Levites took down the ark of the Lord, and the coffer that was with it, wherein the jewels of gold were, and put them on the great stone: and the men of Beth-shemesh offered burnt offerings and sacrificed sacrifices the same day unto the Lord. And when the five lords of the Philistines had seen it, they returned to Ekron the same day.

And these are the golden emerods which the Philistines returned for a trespass offering unto the Lord; for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one; and the golden mice, according to the number of all the cities of the Philistines belonging to the five lords, both of fenced cities, and of country villages, even unto the great stone of Abel, whereon they set down the ark of the Lord: which stone remaineth unto this day in the field of Joshua the Beth-shemite.

And He smote the men of Beth-shemesh, because they had looked into the ark of the Lord, even He smote of the people fifty thousand and threescore and ten men: and the people lamented, because the Lord had smitten many of the people with a great slaughter. And the men of Beth-shemesh said:—"Who is able to stand before this holy Lord God? and to whom shall He go up from us?" And they sent messengers to the inhabitants of Kirjath-jearim, saying:—"The Philistines have brought again the ark of the Lord; come ye down, and fetch it up to you." And the men of Kirjath-jearim came, and fetched up the ark of the Lord, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the Lord. And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the Lord.

And Samuel spake unto all the house of Israel, saying:—"If ye do return unto the Lord with all your hearts, then put away the strange gods and the Ashtaroth from among you, and prepare your hearts unto

the Lord, and serve Him only: and He will deliver you out of the hand of the Philistines." Then the children of Israel did put away the Baalim and the Ashtaroth, and served the Lord only.

And Samuel said:—"Gather all Israel to Mizpeh, and I will pray for you unto the Lord." And they gathered together to Mizpeh, and drew water, and poured it out before the Lord, and fasted on that day, and said there:—"We have sinned against the Lord." And Samuel judged the children of Israel in Mizpeh. And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines. And the children of Israel said to Samuel:—"Cease not to cry unto the Lord our God for us, that He will save us out of the hand of the Philistines." And Samuel took a sucking lamb, and offered it for a burnt offering wholly unto the Lord: and Samuel cried unto the Lord for Israel; and the Lord heard him. And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel. And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came under Beth-car. Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying:—"Hitherto hath the Lord helped us."

So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the Lord was against the Philistines all the days of Samuel. And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites. And Samuel judged Israel all the days of his life. And he went from year to year in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places. And his return was to

Ramah; for there was his house; and there he judged Israel; and there he built an altar unto the Lord.

And it came to pass, when Samuel was old, that he made his sons judges over Israel. Now the name of his firstborn was Joel; and the name of his second, Abiah: they were judges in Beer-sheba. And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment. Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, and said unto him:—"Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations." But the thing displeased Samuel, when they said:—"Give us a king to judge us." And Samuel prayed unto the Lord. And the Lord said unto Samuel:—"Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected Me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken Me, and served other gods, so do they also unto thee. Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them."

And Samuel told all the words of the Lord unto the people that asked of him a king. And he said:—"This will be the manner of the king that shall reign over you: he will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots. And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, to his servants. And he will take your menservants, and your maidservants, and your goodliest young men, and

your asses, and put them to his work. He will take the tenth of your sheep: and ye shall be his servants. And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you in that day." Nevertheless the people refused to obey the voice of Samuel; and they said:—"Nay; but we will have a king over us; that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles." And Samuel heard all the words of the people, and he rehearsed them in the ears of the Lord. And the Lord said to Samuel:—"Hearken unto their voice, and make them a king." And Samuel said unto the men of Israel:—"Go ye every man unto his city."

Now there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power. And he had a son, whose name was Saul, a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people.

And the asses of Kish Saul's father were lost. And Kish said to Saul his son:—"Take now one of the servants with thee, and arise, go seek the asses." And he passed through the hill country of Ephraim, and passed through the land of Shalisha, but they found them not: then they passed through the land of Shalim, and there they were not: and he passed through the land of the Benjamites, but they found them not. When they were come to the land of Zuph, Saul said to his servant that was with him:—"Come, and let us return; lest my father leave caring for the asses, and take thought for us." And he said unto him:—"Behold now, there is in this city a man of God, and he is an honourable man; all that he saith cometh surely to pass: now let us go thither; peradventure he can shew us our way that we should go." Then said Saul to his servant:—"But, behold, if we go, what shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring to the man of God: what have we?" And the servant answered Saul again, and said:—"Behold, I

have here at hand the fourth part of a shekel of silver: that will I give to the man of God, to tell us our way." (Beforetime in Israel, when a man went to enquire of God, thus he spake:—"Come, and let us go to the seer:" for he that is now called a Prophet was beforetime called a Seer.) Then said Saul to his servant:—"Well said; come, let us go." So they went unto the city where the man of God was.

And as they went up the hill to the city, they found young maidens going out to draw water, and said unto them:—"Is the seer here?" And they answered them, and said:—"He is; behold, he is before you: make haste now, for he came to-day to the city; for there is a sacrifice of the people to-day in the high place: as soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; and afterwards they eat that be bidden. Now therefore get you up; for about this time ye shall find him." And they went up into the city: and when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

Now the Lord had told Samuel in his ear a day before Saul came, saying:—"To-morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over My people Israel, that he may save My people out of the hand of the Philistines: for I have looked upon My people, because their cry is come unto Me." And when Samuel saw Saul, the Lord said unto him:—"Behold the man whom I spake to thee of! this same shall reign over My people." Then Saul drew near to Samuel in the gate, and said:—"Tell me, I pray thee, where the seer's house is." And Samuel answered Saul, and said:—"I am the seer: go up before me unto the high place; for ye shall eat with me to-day and to-morrow I will let thee go, and will tell thee all that is in thine heart. And as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And on whom is all the desire of Israel? Is it not on thee, and on all thy father's house?" And Saul answered and said:—"Am not I a Benjamite, of the

smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?"

And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which were about thirty persons. And Samuel said unto the cook:—"Bring the portion which I gave thee, of which I said unto thee, Set it by thee." And the cook took up the shoulder, and that which was upon it, and set it before Saul. And Samuel said:—"Behold that which is left! set it before thee, and eat: for unto this time hath it been kept for thee since I said, I have invited the people." So Saul did eat with Samuel that day. And when they were come down from the high place into the city, Samuel communed with Saul upon the top of the house. And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying:—"Up, that I may send thee away." And Saul arose, and they went out both of them, he and Samuel, abroad. And as they were going down to the end of the city, Samuel said to Saul:—"Bid the servant pass on before us," (and he passed on,) "but stand thou still a while, that I may shew thee the word of God."

Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said:—"Is it not because the Lord hath anointed thee to be captain over His inheritance? When thou art departed from me to-day, then thou shalt find two men by Rachel's sepulchre in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son? Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a skin of wine: and they will salute thee, and give thee two loaves of bread; which thou shalt receive of their hands. After that thou shalt come to the hill of God, where is the

garrison of the Philistines: and it shall come to pass, when thou are come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy: and the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. And let it be, when these signs are come unto thee, that thou do as occasion serve thee; for God is with thee. And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do."

And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day. And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them. And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another:—"What is this that is come unto the son of Kish? Is Saul also among the prophets?" And one of the same place answered and said:—"But who is their father?" Therefore it became a proverb:—"Is Saul also among the prophets?" And when he had made an end of prophesying, he came to the high place. And Saul's uncle said unto him and to his servant:—"Whither went ye?" And he said:—"To seek the asses: and when we saw that they were no where, we came to Samuel." And Saul's uncle said:—"Tell me, I pray thee, what Samuel said unto you." And Saul said unto his uncle:—"He told us plainly that the asses were found." But of the matter of the kingdom, whereof Samuel spake, he told him not.

And Samuel called the people together unto the Lord to Mizpeh; and said unto the children of Israel:—"Thus saith the Lord God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all the kingdoms that oppressed you: and ye have this day rejected

your God, who Himself saved you out of all your adversities and your tribulations; and ye have said unto Him, Nay, but set a king over us. Now therefore present yourselves before the Lord by your tribes, and by your thousands." And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken. When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found. Therefore they enquired of the Lord further, if the man should yet come thither. And the Lord answered:—"Behold, he hath hid himself among the stuff." And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward. And Samuel said to all the people:—"See ye him whom the Lord hath chosen, that there is none like him among all the people?" And all the people shouted, and said:—"God save the king." Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord. And Samuel sent all the people away, every man to his house. And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched. But the children of Belial said:—"How shall this man save us?" And they despised him, and brought him no presents. But he held his peace.

Then Nahash the Ammonite came up, and encamped against Jabesh-gilead: and all the men of Jabesh said unto Nahash:—"Make a covenant with us, and we will serve thee." And Nahash the Ammonite answered them:—"On this condition will I make a covenant with you, that I may thrust out all your right eyes, and lay it for a reproach upon all Israel." And the elders of Jabesh said unto him:—"Give us seven days' respite, that we may send messengers unto all the coasts of Israel: and then, if there be no man to save us, we will come out to thee."

Then came the messengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people lifted up their voices, and wept. And, behold,

Saul came after the herd out of the field; and Saul said:—"What aileth the people that they weep?" And they told him the tidings of the men of Jabesh. And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly. And he took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying:—"Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen." And the fear of the Lord fell on the people, and they came out with one consent. And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand. And they said unto the messengers that came:—"Thus shall ye say unto the men of Jabesh-gilead, To-morrow, by that time the sun be hot, ye shall have help." And the messengers came and shewed it to the men of Jabesh; and they were glad. Therefore the men of Jabesh said:—"To-morrow we will come out unto you, and ye shall do with us all that seemeth good unto you." And it was so on the morrow, that Saul put the people in three companies; and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.

And the people said unto Samuel:—"Who is he that said, Shall Saul reign over us? bring the men, that we may put them to death." And Saul said:—"There shall not a man be put to death this day: for to-day the Lord hath wrought salvation in Israel." Then said Samuel to the people:—"Come, and let us go to Gilgal, and renew the kingdom there." And all the people went to Gilgal; and there they made Saul king before the Lord in Gilgal; and there they sacrificed sacrifices of peace offerings before the Lord; and there Saul and all the men of Israel rejoiced greatly.

And Samuel said unto all Israel:—"Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you. And now, behold, the king walketh before you: and I am old and grayheaded; and, behold, my sons are with you: and I have walked

before you from my childhood unto this day. Behold, here I am: witness against me before the Lord, and before His anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you." And they said:—"Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand." And he said unto them:—"The Lord is witness against you, and His anointed is witness this day, that ye have not found ought in my hand." And they answered:—"He is witness."

And Samuel said unto the people:—"It is the Lord that made Moses and Aaron, and that brought your fathers up out of the land of Egypt. Now therefore stand still, that I may reason with you before the Lord of all the righteous acts of the Lord, which He did to you and to your fathers. When Jacob was come into Egypt, and your fathers cried unto the Lord, then the Lord sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place. And when they forgat the Lord their God, He sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them. And they cried unto the Lord, and said, We have sinned, because we have forsaken the Lord, and have served the Baalim and the Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve Thee. And the Lord sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe. And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us: when the Lord your God was your king. Now therefore behold the king whom ye have chosen, and whom ye have desired! and, behold, the Lord hath set a king over you. If ye will fear the Lord, and serve Him, and obey His voice, and not rebel against the commandment of the Lord, then shall both ye and also the king that reigneth over you continue following the Lord your God: but if ye

will not obey the voice of the Lord, but rebel against the commandment of the Lord, then shall the hand of the Lord be against you, as it was against your fathers. Now therefore stand and see this great thing, which the Lord will do before your eyes. Is it not wheat harvest to-day? I will call unto the Lord, and He shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the Lord, in asking you a king."

So Samuel called unto the Lord; and the Lord sent thunder and rain that day: and all the people greatly feared the Lord and Samuel. And all the people said unto Samuel:—"Pray for thy servants unto the Lord thy God, that we die not: for we have added unto all our sins, this evil, to ask us a king." And Samuel said unto the people:—"Fear not: ye have done all this wickedness: yet turn not aside from following the Lord, but serve the Lord with all your heart; and turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver; for they are vain. For the Lord will not forsake His people for His great name's sake: because it hath pleased the Lord to make you His people. Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way: only fear the Lord, and serve Him in truth with all your heart: for consider how great things He hath done for you. But if ye shall still do wickedly, ye shall be consumed, both ye and your king."

Saul was (thirty) years old when he began to reign; and he reigned (two) years over Israel. And Saul chose him three thousand men of Israel; whereof two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent. And Jonathan smote the garrison of the Philistines that was in Geba, and the Philistines heard of it. And Saul blew the trumpet throughout all the land, saying:—"Let the Hebrews hear." And all Israel heard say that Saul had smitten a garrison of the Philistines, and that Israel also was had in abomination with the Philistines. And the people were called together after

Saul to Gilgal. And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from Beth-aven. When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits. And some of the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he was yet in Gilgal, and all the people followed him trembling.

And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were scattered from him. And Saul said:—"Bring hither a burnt offering to me, and peace offerings." And he offered the burnt offering. And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him. And Samuel said:—"What hast thou done?" And Saul said:—"Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash; therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the Lord: I forced myself, therefore, and offered a burnt offering." And Samuel said to Saul:—"Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which He commanded thee; for now would the Lord have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue: the Lord hath sought Him a man after His own heart, and the Lord hath commanded him to be captain over His people, because thou hast not kept that which the Lord commanded thee."

And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people that were present with him, about six hundred men. And Saul, and Jonathan his son, and the people that were present with them, abode in Gibeah of Benjamin:

but the Philistines encamped in Michmash. And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way that leadeth to Ophrah, unto the land of Shual: and another company turned the way to Beth-horon: and another company turned to the way of the border that looketh to the valley of Zeboim toward the wilderness.

Now there was no smith found throughout all the land of Israel: for the Philistines said:—"Lest the Hebrews make them swords or spears:" but all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock. Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads. So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan: but with Saul and with Jonathan his son was there found. And the garrison of the Philistines went out to the passage of Michmash.

Now it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour:—"Come, and let us go over to the Philistines' garrison, that is on the other side." But he told not his father. And Saul tarried in the uttermost part of Gibeah under a pomegranate tree which is in Migron: and the people that were with him were about six hundred men; and Ahiah, the son of Ahitub, I-chabod's brother, the son of Phinehas, the son of Eli, the Lord's priest in Shiloh, wearing an ephod. And the people knew not that Jonathan was gone.

And between the passages, by which Jonathan sought to go over unto the Philistines' garrison, there was a sharp rock on the one side, and a sharp rock on the other side: and the name of the one was Bozez, and the name of the other Seneh. The forefront of the one was situate northward over against Michmash, and the other southward over against Gibeah. And Jonathan said to the young man that bare his armour:—"Come, and let us go over unto the garrison of these uncircumcised: it may be that the Lord will work for us: for there is no restraint to the Lord to save by many

or by few." And his armourbearer said unto him:—"Do all that is in thine heart: turn thee; behold, I am with thee according to thy heart." Then said Jonathan:—"Behold, we will pass over unto these men, and we will discover ourselves unto them. If they say thus unto us, Tarry until we come to you; then we will stand still in our place, and will not go up unto them. But if they say thus, Come up unto us; then we will go up: for the Lord hath delivered them into our hand: and this shall be a sign unto us."

And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said:—"Behold, the Hebrews come forth out of the holes where they had hid themselves." And the men of the garrison answered Jonathan and his armourbearer, and said:—"Come up to us, and we will shew you a thing." And Jonathan said unto his armourbearer:—"Come up after me: for the Lord hath delivered them into the hand of Israel." And Jonathan climbed up upon his hands and upon his feet, and his armourbearer after him: and they fell before Jonathan; and his armourbearer slew after him. And that first slaughter, which Jonathan and his armourbearer made, was about twenty men, within as it were an half acre of land, which a yoke of oxen might plow. And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a very great trembling.

And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they went on beating down one another. Then said Saul unto the people that were with him:—"Number now, and see who is gone from us." And when they had numbered, behold, Jonathan and his armourbearer were not there. And Saul said unto Ahiah:—"Bring hither the ark of God." For the ark of God was at that time with the children of Israel. And it came to pass, while Saul talked unto the priest, that the noise that was in the host of the Philistines went on and increased: and Saul said unto the priest:—"Withdraw thine hand." And Saul and all the people that were with him assembled themselves, and they came to the

battle: and, behold, every man's sword was against his fellow, and there was a very great discomfiture. Moreover the Hebrews that were with the Philistines before that time, which went up with them into the camp from the country round about, even they also turned to be with the Israelites that were with Saul and Jonathan. Likewise all the men of Israel which had hid themselves in the hill country of Ephraim, when they heard that the Philistines fled, even they also followed hard after them in the battle. So the Lord saved Israel that day: and the battle passed over unto Beth-aven.

And the men of Israel were distressed that day: for Saul had adjured the people, saying:—"Cursed be the man that eateth any food until evening, that I may be avenged on mine enemies." So none of the people tasted any food. And all the people came to a wood; and there was honey upon the ground. And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath. But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that was in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and his eyes were enlightened. Then answered one of the people, and said:—"Thy father straitly charged the people with an oath, saying, Cursed be the man that eateth any food this day." And the people were faint. Then said Jonathan:—"My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey. How much more, if haply the people had eaten freely to-day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?"

And they smote the Philistines that day from Michmash to Aijalon: and the people were very faint. And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew them on the ground: and the people did eat them with the blood. Then they told Saul, saying:—"Behold, the people sin against the Lord, in that they eat with the blood." And he said:—"Ye have transgressed: roll a great stone unto me this

day." And Saul said:—"Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay them here, and eat; and sin not against the Lord in eating with the blood." And all the people brought every man his ox with him that night, and slew them there. And Saul built an altar unto the Lord: the same was the first altar that he built unto the Lord.

And Saul said:—"Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them." And they said:—"Do whatsoever seemeth good unto thee." Then said the priest:—"Let us draw near hither unto God." And Saul asked counsel of God:—"Shall I go down after the Philistines? wilt Thou deliver them into the hand of Israel?" But He answered him not that day. And Saul said:—"Draw ye near hither, all the chief of the people: and know and see wherein this sin hath been this day. For, as the Lord liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die." But there was not a man among all the people that answered him. Then said he unto all Israel:—"Be ye on one side, and I and Jonathan my son will be on the other side." And the people said unto Saul:—"Do what seemeth good unto thee." Therefore Saul said unto the Lord God of Israel:—"Give a perfect lot." And Saul and Jonathan were taken: but the people escaped. And Saul said:—"Cast lots between me and Jonathan my son." And Jonathan was taken.

Then Saul said to Jonathan:—"Tell me what thou hast done." And Jonathan told him, and said:—"I did but taste a little honey with the end of the rod that was in mine hand, and, lo, I must die." And Saul answered:—"God do so and more also: for thou shalt surely die, Jonathan." And the people said unto Saul:—"Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: as the Lord liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day." So the people rescued Jonathan, that he died not. Then Saul went up from following the Philistines: and the Philistines went to their own place.

So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he turned himself, he vexed them. And he gathered an host, and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

Now the sons of Saul were Jonathan, and Ishui, and Melchi-shua: and the names of his two daughters were these; the name of the firstborn Merab, and the name of the younger Michal: and the name of Saul's wife was Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host was Abner, the son of Ner, Saul's uncle. And Kish was the father of Saul; and Ner the father of Abner was the son of Abiel. And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him unto him.

Samuel also said unto Saul:—"The Lord sent me to anoint thee to be king over His people, over Israel: now therefore hearken thou unto the voice of the words of the Lord. Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass."

And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. And Saul came to a city of Amalek, and laid wait in the valley. And Saul said unto the Kenites:—"Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt." So the Kenites departed from among the Amalekites. And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. But Saul and

the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly.

Then came the word of the Lord unto Samuel, saying:—"It repenteth Me that I have set up Saul to be king: for he is turned back from following Me, and hath not performed My commandments." And it grieved Samuel; and he cried unto the Lord all night. And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying:—"Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal." And Samuel came to Saul: and Saul said unto him:—"Blessed be thou of the Lord: I have performed the commandment of the Lord." And Samuel said:—"What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" And Saul said:—"They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed." Then Samuel said unto Saul:—"Stay, and I will tell thee what the Lord hath said to me this night." And he said unto him:—"Say on." And Samuel said:—"When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel? And the Lord sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord?" And Saul said unto Samuel:—"Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal." And Samuel said:—"Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice

of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as idolatry and teraphim. Because thou hast rejected the word of the Lord, He hath also rejected thee from being king."

And Saul said unto Samuel:—"I have sinned: for I have transgressed the commandment of the Lord, and thy words: because I feared the people, and obeyed their voice. Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the Lord." And Samuel said unto Saul:—"I will not return with thee: for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel." And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent. And Samuel said unto him:—"The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou. And also the Strength of Israel will not lie nor repent: for He is not a man, that He should repent." Then he said:—"I have sinned: yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the Lord thy God." So Samuel turned again after Saul; and Saul worshipped the Lord. Then said Samuel:—"Bring ye hither to me Agag the king of the Amalekites." And Agag came unto him cheerfully. And Agag said:—"Surely the bitterness of death is past." And Samuel said:—"As thy sword hath made women childless, so shall thy mother be childless among women." And Samuel hewed Agag in pieces before the Lord in Gilgal.

Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul. And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the Lord repented that He had made Saul king over Israel.

And the Lord said unto Samuel:—"How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided Me a king among his sons." And Samuel said:—"How can I go? if Saul hear it, he will

kill me." And the Lord said:—"Take an heifer with thee, and say, I am come to sacrifice to the Lord. And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto Me him whom I name unto thee." And Samuel did that which the Lord spake, and came to Beth-lehem. And the elders of the town trembled at his coming, and said:—"Comest thou peaceably?" And he said:—"Peaceably: I am come to sacrifice unto the Lord: sanctify yourselves, and come with me to the sacrifice." And he sanctified Jesse and his sons, and called them to the sacrifice. And it came to pass, when they were come, that he looked on Eliab, and said:—"Surely the Lord's anointed is before Him." But the Lord said unto Samuel:—"Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." Then Jesse called Abinadab, and made him pass before Samuel. And he said:—"Neither hath the Lord chosen this." Then Jesse made Shammah to pass by. And he said:—"Neither hath the Lord chosen this." Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse:—"The Lord hath not chosen these." And Samuel said unto Jesse:—"Are here all thy children?" And he said:—"There remaineth yet the youngest, and, behold, he keepeth the sheep." And Samuel said unto Jesse:—"Send and fetch him: for we will not sit down till he come hither." And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said:—"Arise, anoint him: for this is he." Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah.

But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him. And Saul's servants said unto him:—"Behold now, an evil spirit from God troubleth thee. Let our lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on an harp: and it shall come

to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well." And Saul said unto his servants:—"Provide me now a man that can play well, and bring him to me." Then answered one of the servants, and said:—"Behold, I have seen a son of Jesse the Beth-lehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the Lord is with him." Wherefore Saul sent messengers unto Jesse, and said:—"Send me David thy son, which is with the sheep." And Jesse took an ass laden with bread, and a skin of wine, and a kid, and sent them by David his son unto Saul. And David came to Saul, and stood before him: and he loved him greatly; and he became his armourbearer. And Saul sent to Jesse, saying:—"Let David, I pray thee, stand before me; for he hath found favour in my sight." And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

Now the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which belongeth to Judah, and pitched between Shochoh and Azekah, in Ephes-dammim. And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines. And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them. And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span. And he had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him. And he stood and cried unto the armies of Israel, and said unto them:—"Why are ye come out to set your battle in

array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us." And the Philistine said:—"I defy the armies of Israel this day; give me a man, that we may fight together." When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

Now David was the son of that Ephrathite of Beth-lehem-judah, whose name was Jesse; and he had eight sons: and the man went among men for an old man in the days of Saul. And the three eldest sons of Jesse went and followed Saul to the battle: and the names of his three sons that went to the battle were Eliab the firstborn, and next unto him Abinadab, and the third Shammah. And David was the youngest: and the three eldest followed Saul. But David went and returned from Saul to feed his father's sheep at Beth-lehem. And the Philistine drew near morning and evening, and presented himself forty days. And Jesse said unto David his son:—"Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren; and carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge."

Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines. And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle. For Israel and the Philistines had put the battle in array, army against army. And David left his baggage in the hand of the keeper of the baggage, and ran into the army, and came and saluted his brethren. And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard them. And all the men of Israel, when they saw the man, fled from him, and

were sore afraid. And the men of Israel said:—"Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel." And David spake to the men that stood by him, saying:—"What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God?" And the people answered him after this manner, saying:—"So shall it be done to the man that killeth him."

And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said:—"Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle." And David said:—"What have I now done? It was merely a word." And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner. And when the words were heard which David spake, they rehearsed them before Saul: and he sent for him.

And David said to Saul:—"Let no man's heart fail because of him; thy servant will go and fight with this Philistine." And Saul said to David:—"Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth." And David said unto Saul:—"Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: and I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God." David said moreover:—"The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, He will deliver me out of the hand of this Philistine." And Saul

said unto David:—"Go, and the Lord be with thee."

And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail. And David girded his sword upon his armour, and he assayed to go; for he had not proved it. And David said unto Saul:—"I cannot go with these; for I have not proved them." And David put them off him. And he took his staff in his hand, and choose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine. And the Philistine came on and drew near unto David; and the man that bare the shield went before him. And when the Philistine looked about, and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance. And the Philistine said unto David:—"Am I a dog, that thou comest to me with staves?" And the Philistine cursed David by his gods. And the Philistine said to David:—"Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field." Then said David to the Philistine:—"Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and He will give you into our hands."

And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the

Philistine, and slew him; but there was no sword in the hand of David. Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled. And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron. And the children of Israel returned from chasing after the Philistines, and they spoiled their tents. And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host:—"Abner, whose son is this youth?" And Abner said:—"As thy soul liveth, O king, I cannot tell." And the king said:—"Enquire thou whose son the stripling is." And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. And Saul said to him:—"Whose son art thou, thou young man?" And David answered:—"I am the son of thy servant Jesse the Beth-lehemite."

And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. And Saul took him that day, and would let him go no more home to his father's house. Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle. And David went out whithersoever Saul sent him, and behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants. And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of

Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music. And the women answered one another as they played, and said,

"Saul hath slain his thousands,
And David his ten thousands."

And Saul was very wroth, and the saying displeased him; and he said:—"They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom?" And Saul eyed David from that day and forward.

And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and there was a javelin in Saul's hand. And Saul cast the javelin; for he said:—"I will smite David even to the wall with it." And David avoided out of his presence twice. And Saul was afraid of David, because the Lord was with him, and was departed from Saul. Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people. And David behaved himself wisely in all his ways; and the Lord was with him. Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him. But all Israel and Judah loved David, because he went out and came in before them.

And Saul said to David:—"Behold my elder daughter Merab, her will I give thee to wife: only be thou valiant for me, and fight the Lord's battles." For Saul said:—"Let not mine hand be upon him, but let the hand of the Philistines be upon him." And David said unto Saul:—"Who am I? and what is my life, or my father's family in Israel, that I should be son in law to the king?" But it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given unto Adriel the Meholathite to wife. And Michal Saul's daughter loved David: and they told Saul, and the thing pleased him. And Saul said:—"I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him." Wherefore Saul said to David:—

"Thou shalt this day be my son in law a second time." And Saul commanded his servants, saying:—"Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son in law." And Saul's servants spake those words in the ears of David. And David said:—"Seemeth it to you a light thing to be a king's son in law, seeing that I am a poor man, and lightly esteemed?" And the servants of Saul told him, saying:—"On this manner spake David." And Saul said:—"Thus shall ye say to David, The king desireth not any dowry, but an hundred foreskins of the Philistines, to be avenged of the king's enemies." But Saul thought to make David fall by the hand of the Philistines. And when his servants told David these words, it pleased David well to be the king's son in law: and the days were not expired. Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men; and David brought their foreskins, and they gave them in full to the king, that he might be the king's son in law. And Saul gave him Michal his daughter to wife. And Saul saw and knew that the Lord was with David, and that Michal Saul's daughter loved him. And Saul was yet the more afraid of David; and Saul became David's enemy continually. Then the princes of the Philistines went forth: and it came to pass, after they went forth, that David behaved himself more wisely than all the servants of Saul; so that his name was much set by.

And Saul spake to Jonathan his son, and to all his servants, that they should kill David. But Jonathan Saul's son delighted much in David: and Jonathan told David, saying:—"Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself: and I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and what I see, that I will tell thee." And Jonathan spake good of David unto Saul his father, and said unto him:—"Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-

ward very good: for he did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel: thou sawest it, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?" And Saul hearkened unto the voice of Jonathan: and Saul sware:—"As the Lord liveth, he shall not be slain." And Jonathan called David, and Jonathan shewed him all those things. And Jonathan brought David to Saul, and he was in his presence, as in times past.

And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him. And the evil spirit from the Lord was upon Saul, as he sat in his house with his javelin in his hand: and David played with his hand. And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night. Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying:—"If thou save not thy life to-night, to-morrow thou shalt be slain." So Michael let David down through a window: and he went, and fled, and escaped. And Michal took the teraphim, and laid it in the bed, and put a pillow of goats' hair at the head thereof, and covered it with the clothes. And when Saul sent messengers to take David, she said:—"He is sick." And Saul sent the messengers again to see David, saying:—"Bring him up to me in the bed, that I may slay him." And when the messengers were come in, behold, there was the teraphim in the bed, with a pillow of goats' hair at the head thereof. And Saul said unto Michal:—"Why hast thou deceived me so, and sent away mine enemy, that he is escaped?" And Michal answered Saul:—"He said unto me, Let me go; why should I kill thee?"

So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth. And it was told Saul, saying:—"Behold, David is at Naioth in Ramah." And Saul sent messengers to take David:

and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied. And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also. Then went he also to Ramah, and came to a great well that is in Sechu: and he asked and said:—"Where are Samuel and David?" And one said:—"Behold, they be at Naioth in Ramah." And he went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah. And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they say:—"Is Saul also among the prophets?"

And David fled from Naioth in Ramah, and came and said before Jonathan:—"What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life?" And he said unto him:—"God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will shew it me: and why should my father hide this thing from me? it is not so." And David sware moreover, and said:—"Thy father certainly knoweth that I have found grace in thine eyes; and he said, Let not Jonathan know this, lest he be grieved: but truly as the Lord liveth, and as thy soul liveth, there is but a step between me and death." Then said Jonathan unto David:—"Whatsoever thy soul desireth, I will even do it for thee." And David said unto Jonathan:—"Behold, to-morrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even. If thy father at all miss me, then say, David earnestly asked leave of me that he might run to Beth-lehem his city: for there is a yearly sacrifice there for all the family. If he say thus, It is well; thy servant shall have peace: but if he be very wroth, then be sure that evil is determined by him. Therefore thou shalt deal kindly with thy servant; for thou hast brought thy

servant into a covenant of the Lord with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father?" And Jonathan said:—"Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?"

Then said David to Jonathan:—"Who shall tell me? or what if thy father answer thee roughly?" And Jonathan said unto David:—"Come, and let us go out into the field." And they went out both of them into the field. And Jonathan said unto David:—"The Lord the God of Israel be witness: when I have sounded my father about this time to-morrow, or the third day, behold, if there be good toward David, shall I not then send unto thee and disclose it unto thee? The Lord do so and much more to Jonathan: but if it please my father to do thee evil, then I will disclose it to thee, and send thee away, that thou mayest go in peace: and the Lord be with thee, as He hath been with my father. And thou shalt not only while yet I live shew me the kindness of the Lord, that I die not: but also thou shalt not cut off thy kindness from my house for ever: no, not when the Lord hath cut off the enemies of David every one from the face of the earth." So Jonathan made a covenant with the house of David, saying:—"Let the Lord even require it at the hand of David's enemies." And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul.

Then Jonathan said to David:—"To-morrow is the new moon: and thou shalt be missed, because thy seat will be empty. And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel. And I will shoot three arrows on the side thereof, as though I shot at a mark. And, behold, I will send a lad, saying, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them; then come thou: for there is peace to thee, and no hurt; as the Lord liveth. But if I say thus unto the young man, Behold, the arrows are beyond thee; go thy way:

for the Lord hath sent thee away. And as touching the matter which thou and I have spoken of, behold, the Lord be between thee and me for ever."

So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat. And the king sat upon his seat, as at other times, even upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty. Nevertheless Saul spake not any thing that day: for he thought:—"Something hath befallen him, he is not clean; surely he is not clean." And it came to pass on the morrow, which was the second day of the month, that David's place was empty: and Saul said unto Jonathan his son:—"Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to-day?" And Jonathan answered Saul:—"David earnestly asked leave of me to go to Beth-lehem: and he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me to be there: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table." Then Saul's anger was kindled against Jonathan, and he said unto him:—"Thou son of a perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness? For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die." And Jonathan answered Saul his father, and said unto him:—"Wherefore shall he be slain? what hath he done?" And Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David. So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him. And he said unto his lad:—"Run, find out now the arrows which I shoot." And as the lad

ran, he shot an arrow beyond him. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said:—"Is not the arrow beyond thee?" And Jonathan cried after the lad:—"Make speed, haste, stay not." And Jonathan's lad gathered up the arrows, and came to his master. But the lad knew not any thing: only Jonathan and David knew the matter. And Jonathan gave his weapons unto his lad, and said unto him:—"Go, carry them to the city." And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded. And Jonathan said to David:—"Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed for ever." And he arose and departed: and Jonathan went into the city.

Then came David to Nob to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him:—"Why art thou alone, and no man with thee?" And David said unto Ahimelech the priest:—"The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed my servants to such and such a place. Now therefore what is under thine hand? give me five loaves of bread in mine hand, or what there is present." And the priest answered David, and said:—"There is no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women." And David answered the priest, and said unto him:—"Of a truth women have been kept from us about these three days; when I came out, the vessels of the young men were holy, though it was but a common journey; how much more then to-day shall their vessels be holy." So the priest gave him hallowed bread; for there was no bread there but the shewbread, that was taken from before the Lord, to put hot bread in the day when it was taken away.

Now a certain man of the servants of Saul was there that day, detained before the Lord; and his name was Doeg, an Edomite, the chiefest of the herdmen that belonged to Saul. And David said unto Ahimelech:—"And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste." And the priest said:—"The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, it is here wrapped in a cloth behind the ephod: if thou wilt take that, take it; for there is no other save that here." And David said:—"There is none like that; give it me."

And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath. And the servants of Achish said unto him:—"Is not this David the king of the land? did they not sing one to another of him in dances, saying,

Saul hath slain his thousands,
And David his ten thousands?"

And David laid up these words in his heart, and was sore afraid of Achish the king of Gath. And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard. Then said Achish unto his servants:—"Lo, ye see the man is mad: wherefore then have ye brought him to me? Have I need of mad men, that ye have brought this fellow to play the mad man in my presence? shall this fellow come into my house?"

David therefore departed thence, and escaped to the cave Adullam: and when his brethren and all his father's house heard it, they went down thither to him. And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men. And David went thence to Mizpeh of Moab: and he said unto the king of Moab:—"Let my father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me." And he brought them before the king of Moab: and they dwelt

with him all the while that David was in the hold. And the prophet Gad said unto David:—"Abide not in the hold; depart, and get thee into the land of Judah." Then David departed, and came into the forest of Hareth.

When Saul heard that David was discovered, and the men that were with him, (now Saul abode in Gibeah under a tree in Ramah, having his spear in his hand, and all his servants were standing about him;) then Saul said unto his servants that stood about him:—"Hear now, ye Benjamites; will the son of Jesse give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds; that all of you have conspired against me, and there is none that sheweth me that my son hath made a league with the son of Jesse, and there is none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?" Then answered Doeg the Edomite, which was set over the servants of Saul, and said:—"I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub. And he enquired of the Lord for him, and gave him victuals, and gave him the sword of Goliath the Philistine." Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that were in Nob: and they came all of them to the king. And Saul said:—"Hear now, thou son of Ahitub." And he answered:—"Here I am, my lord." And Saul said unto him:—"Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him, that he should rise against me, to lie in wait, as at this day?" Then Ahimelech answered the king, and said:—"And who is so faithful among all thy servants as David, which is the king's son in law, and goeth at thy bidding, and is honourable in thine house? Did I then begin to enquire of God for him? be it far from me: let not the king impute any thing unto his servant, nor to all the house of my father: for thy servant knew nothing of all this, less or more." And the king said:—"Thou shalt surely die, Ahimelech, thou, and all thy father's house." And the

king said unto the footmen that stood about him:—"Turn, and slay the priests of the Lord; because their hand also is with David, and because they knew when he fled, and did not shew it to me." But the servants of the king would not put forth their hand to fall upon the priests of the Lord. And the king said to Doeg:—"Turn thou, and fall upon the priests." And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod. And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword. And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped, and fled after David. And Abiathar shewed David that Saul had slain the Lord's priests. And David said unto Abiathar:—"I knew it that day, when Doeg the Edomite was there, that he would surely tell Saul: I have occasioned the death of all the persons of thy father's house. Abide thou with me, fear not: for he that seeketh my life seeketh thy life: but with me thou shalt be in safeguard."

Then they told David, saying:—"Behold, the Philistines fight against Keilah, and they rob the threshing-floors." Therefore David enquired of the Lord, saying:—"Shall I go and smite these Philistines?" And the Lord said unto David:—"Go, and smite the Philistines, and save Keilah." And David's men said unto him:—"Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines?" Then David enquired of the Lord yet again. And the Lord answered him and said:—"Arise, go down to Keilah; for I will deliver the Philistines into thine hand." So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.

And it came to pass, when Abiathar the son of Ahimelech fled to David to Keilah, that he came down with an ephod in his hand. And it was told Saul that David was come to Keilah. And Saul said:—"God hath delivered him into mine hand; for he is shut in by

entering into a town that hath gates and bars." And Saul called all the people together to war, to go down to Keilah, to besiege David and his men. And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest:—"Bring hither the ephod." Then said David:—"O Lord God of Israel, Thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake. Will the men of Keilah deliver me up into his hand? will Saul come down, as Thy servant hath heard? O Lord God of Israel, I beseech Thee, tell Thy servant." And the Lord said:—"He will come down." Then said David:—"Will the men of Keilah deliver me and my men into the hand of Saul?" And the Lord said:—"They will deliver thee up." Then David and his men, which were about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbare to go forth.

And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand. And David saw that Saul was come out to seek his life: and David was in the wilderness of Ziph in a wood. And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God. And he said unto him:—"Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth." And they two made a covenant before the Lord: and David abode in the wood, and Jonathan went to his house.

Then came up the Ziphites to Saul to Gibeah, saying:—"Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which is on the south of Jeshimon? Now therefore, O king, come down according to all the desire of thy soul to come down; and our part shall be to deliver him into the king's hand." And Saul said:—"Blessed be ye of the Lord; for ye have compassion on me. Go, I pray you, prepare yet, and know and see his place where his

haunt is, and who hath seen him there: for it is told me that he dealeth very subtilly. See therefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah." And they arose, and went to Ziph before Saul: but David and his men were in the wilderness of Maon, in the plain on the south of Jeshimon. Saul also and his men went to seek him. And they told David: wherefore he came down into a rock, and abode in the wilderness of Maon. And when Saul heard that, he pursued after David in the wilderness of Maon. And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them. But there came a messenger unto Saul, saying:—"Haste thee, and come; for the Philistines have invaded the land." Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place Sela-hammahlekoth.

And David went up from thence, and dwelt in strong holds at En-gedi. And it came to pass, when Saul was returned from following the Philistines, that it was told him, saying:—"Behold, David is in the wilderness of En-gedi." Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats. And he came to the sheepcotes by the way, where was a cave; and Saul went in to cover his feet: and David and his men remained in the sides of the cave. And the men of David said unto him:—"Behold the day of which the Lord said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee." Then David arose, and cut off the skirt of Saul's robe privily. And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt. And he said unto his men:—"The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth mine hand against

him, seeing he is the anointed of the Lord." So David stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on his way. David also arose afterward, and went out of the cave, and cried after Saul, saying:—"My lord the king." And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

And David said to Saul:—"Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt? Behold, this day thine eyes have seen how that the Lord had delivered thee to-day into mine hand in the cave: and some bade me kill thee: but mine eye spared thee; and I said, I will not put forth mine hand against my lord; for he is the Lord's anointed. Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it. The Lord judge between me and thee, and the Lord avenge me of thee: but mine hand shall not be upon thee. As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee. After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea. The Lord therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand."

And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said:—"Is this thy voice, my son David?" And Saul lifted up his voice, and wept. And he said to David:—"Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil. And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when the Lord had delivered me into thine hand, thou killedst me not. For if a man find his enemy, will he let him go well away? wherefore the Lord reward thee good for that thou hast done unto me this day. And now, behold, I know well that thou shalt surely be king, and that the kingdom of

Israel shall be established in thine hand. Swear now therefore unto me by the Lord, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house." And David sware unto Saul. And Saul went home; but David and his men gat them up unto the hold.

And Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah.

And David arose, and went down to the wilderness of Paran. And there was a man in Maon, whose possessions were in Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel. Now the name of the man was Nabal; and the name of his wife Abigail: and she was a woman of good understanding, and of a beautiful countenance: but the man was churlish and evil in his doings; and he was of the house of Caleb. And David heard in the wilderness that Nabal did shear his sheep. And David sent out ten young men, and David said unto the young men:—"Get you up to Carmel, and go to Nabal, and greet him in my name: and thus shall ye say to him that liveth in prosperity, Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast. And now I have heard that thou hast shearers: now thy shepherds which were with us, we hurt them not, neither was there ought missing unto them, all the while they were in Carmel. Ask thy young men, and they will shew thee. Wherefore let the young men find favour in thine eyes: for we come in a good day: give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David."

And when David's young men came, they spake to Nabal according to all those words in the name of David, and ceased. And Nabal answered David's servants, and said:—"Who is David? and who is the son of Jesse? there be many servants now a days that break away every man from his master. Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men, whom I know not whence they be?" So David's young men

turned their way, and went again, and came and told him all those sayings. And David said unto his men :—"Gird ye on every man his sword." And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred abode by the stuff.

But one of the young men told Abigail, Nabal's wife, saying :—"Behold, David sent messengers out of the wilderness to salute our master; and he railed on them. But the men were very good unto us, and we were not hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields: they were a wall unto us both by night and day, all the while we were with them keeping the sheep. Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his household: for he is such a son of Belial, that a man cannot speak to him." Then Abigail made haste, and took two hundred loaves, and two skins of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses. And she said unto her servants :—"Go on before me; behold, I come after you." But she told not her husband Nabal. And it was so, as she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them. Now David had said :—"Surely in vain have I kept all that this fellow hath in the wilderness, so that nothing was missed of all that pertained unto him: and he hath requited me evil for good. So and more also do God unto the enemies of David, if I leave of all that pertain to him by the morning light so much as one man child."

And when Abigail saw David, she hasted, and lighted off the ass, and fell before David on her face, and bowed herself to the ground, and fell at his feet, and said :—"Upon me, my lord, upon me let this iniquity be: and let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid. Let not my lord, I pray thee, regard this man of Belial, even Nabal: for as his name is, so is he; Nabal is his name, and folly is with him: but I thine handmaid saw not the

young men of my lord, whom thou didst send. Now therefore, my lord, as the Lord liveth, and as thy soul liveth, seeing the Lord hath withholden thee from coming to shed blood, and from avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal. And now this blessing which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my lord. I pray thee, forgive the trespass of thine handmaid: for the Lord will certainly make my lord a sure house; because my lord fighteth the battles of the Lord, and evil hath not been found in thee all thy days. Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the Lord thy God; and the souls of thine enemies, them shall he sling out, as out of the middle of a sling. And it shall come to pass, when the Lord shall have done to my lord according to all the good that He hath spoken concerning thee, and shall have appointed thee ruler over Israel; that this shall be no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the Lord shall have dealt well with my lord, then remember thine handmaid."

And David said to Abigail:—"Blessed be the Lord God of Israel, which sent thee this day to meet me: and blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand. For in very deed, as the Lord God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had not been left unto Nabal by the morning light so much as one man child." So David received of her hand that which she had brought him, and said unto her:—"Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person."

And Abigail came to Nabal; and, behold, he held a feast in his house, like the feast of a king; and Nabal's heart was merry within him, for he was very drunken: wherefore she told him nothing, less or more, until the morning light. But it came to pass in the

morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became as a stone. And it came to pass about ten days after, that the Lord smote Nabal, that he died.

And when David heard that Nabal was dead, he said: —"Blessed be the Lord, that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept His servant from evil: for the Lord hath returned the wickedness of Nabal upon his own head." And David sent and communed with Abigail, to take her to him to wife. And when the servants of David were come to Abigail to Carmel, they spake unto her, saying:—"David sent us unto thee, to take thee to him to wife." And she arose, and bowed herself on her face to the earth, and said:—"Behold, let thine handmaid be a servant to wash the feet of the servants of my lord." And Abigail hasted, and arose, and rode upon an ass, with five damsels of hers that went after her; and she went after the messengers of David, and became his wife. David also took Ahinoam of Jezreel; and they were also both of them his wives. But Saul had given Michal his daughter, David's wife, to Phalti the son of Laish, which was of Gallim.

And the Ziphites came unto Saul to Gibeah, saying: —"Doth not David hide himself in the hill of Hachilah, which is before Jeshimon?" Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph. And Saul pitched in the hill of Hachilah, which is before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness. David therefore sent out spies, and understood that Saul was come in very deed. And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host: and Saul lay in the trench, and the people pitched round about him.

Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying:—"Who will go down with me to Saul

to the camp?" And Abishai said:—"I will go down with thee." So David and Abishai came to the people by night: and, behold Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him. Then said Abishai to David:—"God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time." And David said to Abishai:—"Destroy him not: for who can stretch forth his hand against the Lord's anointed, and be guiltless?" David said furthermore:—"As the Lord liveth, the Lord shall smite him; or his day shall come to die; or he shall descend into battle, and perish. The Lord forbid that I should stretch forth mine hand against the Lord's anointed: but, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go." So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw it, nor knew it, neither awaked: for they were all asleep; because a deep sleep from the Lord was fallen upon them.

Then David went over to the other side, and stood on the top of an hill afar off; a great space being between them: and David cried to the people, and to Abner the son of Ner, saying:—"Answerest thou not, Abner?" Then Abner answered and said:—"Who art thou that criest to the king?" And David said to Abner:—"Art not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord. This thing is not good that thou hast done. As the Lord liveth, ye are worthy to die, because ye have not kept your master, the Lord's anointed. And now see where the king's spear is, and the cruse of water that was at his bolster." And Saul knew David's voice, and said:—"Is this thy voice, my son David?" And David said:—"It is my voice, my lord, O king." And he said:—"Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil is in mine hand? Now therefore, I

pray thee, let my lord the king hear the words of his servant. If the Lord have stirred thee up against me, let Him accept an offering: but if they be the children of men, cursed be they before the Lord; for they have driven me out this day from abiding in the inheritance of the Lord, saying, Go, serve other gods. Now therefore, let not my blood fall to the earth before the face of the Lord: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains."

Then said Saul:—"I have sinned: return, my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly." And David answered and said:—"Behold the king's spear! and let one of the young men come over and fetch it. The Lord render to every man his righteousness and his faithfulness: for the Lord delivered thee into my hand to-day, but I would not stretch forth mine hand against the Lord's anointed. And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the Lord, and let Him deliver me out of all tribulation." Then Saul said to David:—"Blessed be thou, my son David: thou shalt both do great things, and also shalt still prevail." So David went on his way, and Saul returned to his place.

And David said in his heart:—"I shall now perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand." And David arose, and he passed over with the six hundred men that were with him unto Achish, the son of Maoch, king of Gath. And David dwelt with Achish at Gath, he and his men, every man with his household, even David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife. And it was told Saul that David was fled to Gath: and he sought no more again for him.

And David said unto Achish:—"If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why

should thy servant dwell in the royal city with thee?" Then Achish gave him Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day. And the time that David dwelt in the country of the Philistines was a full year and four months. And David and his men went up, and invaded the Geshurites, and the Gezrites, and the Amalekites: for those nations were the inhabitants of the land, which were of old, as thou goest to Shur, even unto the land of Egypt. And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish. And Achish said:—"Whither have ye made a road to-day?" And David said:—"Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites." And David saved neither man nor woman alive, to bring tidings to Gath, saying:—"Lest they should tell on us, saying, So did David, and so will be his manner all the while he dwelleth in the country of the Philistines." And Achish believed David, saying:—"He hath made his people Israel utterly to abhor him; therefore he shall be my servant for ever."

And it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said unto David:—"Know thou assuredly, that thou shalt go out with me to battle, thou and thy men." And David said to Achish:—"Surely thou shalt know what thy servant can do." And Achish said to David:—"Therefore will I make thee keeper of mine head for ever."

Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land. And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilboa. And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. And when Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets. Then said Saul unto his serv-

ants : —" Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her." And his servants said to him :—" Behold, there is a woman that hath a familiar spirit at En-dor." And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night : and he said :—" I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee." And the woman said unto him :—" Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land : wherefore then layest thou a snare for my life, to cause me to die?" And Saul sware to her by the Lord, saying :—" As the Lord liveth, there shall no punishment happen to thee for this thing." Then said the woman :—" Whom shall I bring up unto thee?" And he said :—" Bring me up Samuel." And when the woman saw Samuel, she cried with a loud voice : and the woman spake to Saul, saying :—" Why hast thou deceived me? for thou art Saul." And the king said unto her :—" Be not afraid : for what sawest thou?" And the woman said unto Saul :—" I saw gods ascending out of the earth." And he said unto her :—" What form is he of?" And she said :—" An old man cometh up ; and he is covered with a mantle." And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.

And Samuel said to Saul :—" Why hast thou disquieted me, to bring me up?" And Saul answered :—" I am sore distressed ; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams : therefore I have called thee, that thou mayest make known unto me what I shall do." Then said Samuel :—" Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy? And the Lord hath done to him, as He spake by me : for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David : because thou obeyedst not the voice of the Lord, nor executedst His fierce wrath upon Amalek, therefore hath the Lord done

this thing unto thee this day. Moreover the Lord will also deliver Israel with thee into the hand of the Philistines: and to-morrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hand of the Philistines."

Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night. And the woman came unto Saul, and saw that he was sore troubled, and said unto him:—"Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me. Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way." But he refused, and said:—"I will not eat." But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed. And the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded it, and did bake unleavened bread thereof: and she brought it before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

Now the Philistines gathered together all their armies to Aphek: and the Israelites pitched by a fountain which is in Jezreel. And the lords of the Philistines passed on by hundreds, and by thousands: but David and his men passed on in the rearward with Achish. Then said the princes of the Philistines:—"What do these Hebrews here?" And Achish said unto the princes of the Philistines:—"Is not this David, the servant of Saul the king of Israel, which hath been with me these days, or these years, and I have found no fault in him since he fell away unto me unto this day?" And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him:—"Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us:

for wherewith should he reconcile himself unto his master? should it not be with the heads of these men? Is not this David, of whom they sang one to another in dances, saying,

"Saul slew his thousands,
And David his ten thousands?"

Then Achish called David, and said unto him:—"Surely, as the Lord liveth, thou hast been upright, and thy going out and thy coming in with me in the host is good in my sight: for I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless the lords favour thee not. Wherefore now return, and go in peace, that thou displease not the lords of the Philistines." And David said unto Achish:—"But what have I done? and what hast thou found in thy servant so long as I have been with thee unto this day, that I may not go and fight against the enemies of my lord the king?" And Achish answered and said to David:—"I know that thou art good in my sight, as an angel of God: notwithstanding the princes of the Philistines have said, He shall not go up with us to the battle. Wherefore now rise up early in the morning with thy master's servants that are come with thee: and as soon as ye be up early in the morning, and have light, depart." So David and his men rose up early to depart in the morning, to return into the land of the Philistines. And the Philistines went up to Jezreel.

And it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire; and had taken the women captives, that were therein: they slew not any, either great or small, but carried them away, and went on their way. So David and his men came to the city, and, behold, it was burned with fire; and their wives, and their sons, and their daughters, were taken captives. Then David and the people that were with him lifted up their voice and wept, until they had no more power to weep. And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite. And David was greatly distressed; for the people spake of stoning him,

because the soul of all the people was grieved, every man for his sons and for his daughters: but David encouraged himself in the Lord his God. And David said to Abiathar the priest, Ahimelech's son:—"I pray thee, bring me hither the ephod." And Abiathar brought thither the ephod to David. And David enquired of the Lord, saying:—"Shall I pursue after this troop? shall I overtake them?" And He answered him:—"Pursue: for thou shalt surely overtake them, and without fail recover all." So David went, he and the six hundred men that were with him, and came to the brook Besor, where those that were left behind stayed. But David pursued, he and four hundred men: for two hundred abode behind, which were so faint that they could not go over the brook Besor. And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water; and they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk any water, three days and three nights. And David said unto him:—"To whom belongest thou? and whence art thou?" And he said:—"I am a young man of Egypt, servant to an Amalekite; and my master left me, because three days agone I fell sick. We made an invasion upon the south of the Cherethites, and upon the coast which belongeth to Judah, and upon the south of Caleb; and we burned Ziklag with fire." And David said to him:—"Canst thou bring me down to this company?" And he said:—"Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company."

And when he had brought him down, behold, they were spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah. And David smote them from the twilight even unto the evening of the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled. And David recovered all that the Amalekites had carried

away: and David rescued his two wives. And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any thing that they had taken to them: David recovered all. And David took all the flocks and the herds, which they drave before those other cattle, and said:—"This is David's spoil."

And David came to the two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that were with him: and when David came near to the people, he saluted them. Then answered all the wicked men and men of Belial, of those that went with David, and said:—"Because they went not with us, we will not give them ought of the spoil that we have recovered, save to every man his wife and his children, that they may lead them away, and depart." Then said David:—"Ye shall not do so, my brethren, with that which the Lord hath given us, who hath preserved us, and delivered the company that came against us into our hand. For who will hearken unto you in this matter? but as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike." And it was so from that day forward, that he made it a statute and an ordinance for Israel unto this day.

And when David came to Ziklag, he sent of the spoil unto the elders of Judah, even to his friends, saying:—"Behold a present for you of the spoil of the enemies of the Lord:" to them which were in Beth-el, and to them which were in south Ramoth, and to them which were in Jattir, and to them which were in Aroer, and to them which were in Siphmoth, and to them which were in Eshtemoa, and to them which were in Racal, and to them which were in the cities of the Jerahmeelites, and to them which were in the cities of the Kenites, and to them which were in Hormah, and to them which were in Chor-ashan, and to them which were in Athach, and to them which were in Hebron, and to all the places where David himself and his men were wont to haunt.

Now the Philistines fought against Israel: and the

men of Israel fled from before the Philistines, and fell down slain in mount Gilboa. And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan and Abinadab, and Melchi-shua, Saul's sons. And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers. Then said Saul unto his armourbearer: —"Draw thy sword, and thrust me through therewith: lest these uncircumcised come and thrust me through, and abuse me." But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it. And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him. So Saul died, and his three sons, and his armour-bearer, and all his men, that same day together.

And when the men of Israel that were on the other side of the valley, and they that were on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them. And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa. And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish it in the house of their idols, and among the people. And they put his armour in the house of the Ashtaroth: and they fastened his body to the wall of Beth-shan. And when the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul; all the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and burnt them there. And they took their bones, and buried them under a tree at Jabesh, and fasted seven days.

THE SECOND BOOK OF SAMUEL

Now it came to pass after the death of Samuel, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag; it came even to pass on the third day, that, behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head: and so it was, when he came to David, that he fell to the earth, and did obeisance. And David said unto him:—"From whence comest thou?" And he said unto him:—"Out of the camp of Israel am I escaped." And David said unto him:—"How went the matter? I pray thee, tell me." And he answered:—"That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also." And David said unto the young man that told him:—"How knowest thou that Saul and Jonathan his son be dead?" And the young man that told him said:—"As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him. And when he looked behind him, he saw me, and called unto me. And I answered, Here am I. And he said unto me, Who art thou? And I answered him, I am an Amalekite. He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my life is yet whole in me. So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord." Then David took hold on his clothes, and rent them; and likewise all the men that were with him: and they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the Lord, and for the house of Israel; because they were fallen by the sword.

And David said unto the young man that told him:—

"Whence art thou?" And he answered:—"I am the son of a stranger, an Amalekite." And David said unto him:—"How wast thou not afraid to stretch forth thine hand to destroy the Lord's anointed?" And David called one of the young men, and said:—"Go near, and fall upon him." And he smote him that he died. And David said unto him:—"Thy blood be upon thy head; for thy mouth hath testified against thee, saying, I have slain the Lord's anointed."

And David lamented with this lamentation over Saul and over Jonathan his son: also he bade them teach the children of Judah the Song of the Bow: behold it is written in the Book of Jasher.

Thy glory, O Israel, is slain upon thy high places!
How are the mighty fallen!
Tell it not in Gath,
Publish it not in the streets of Ashelon;
Lest the daughters of the Philistines rejoice,
Lest the daughters of the uncircumcised triumph.
Ye mountains of Gilboa,
Let there be no dew, neither let there be rain, upon you, nor fields of offerings:
For there the shield of the mighty is vilely cast away,
The shield of Saul, as though he had not been anointed with oil.
From the blood of the slain, from the fat of the mighty,
The bow of Jonathan turned not back,
And the sword of Saul returned not empty.
Saul and Jonathan were lovely and pleasant in their lives,
And in their death they were not divided:
They were swifter than eagles,
They were stronger than lions.
Ye daughters of Israel, weep over Saul,
Who clothed you in scarlet, with other delights,
Who put on ornaments of gold upon your apparel.
How are the mighty fallen in the midst of the battle!

O Jonathan, thou wast slain in thine high places.
I am distressed for thee, my brother Jonathan:
Very pleasant hast thou been unto me:
Thy love to me was wonderful,
Passing the love of women.
How are the mighty fallen,
And the weapons of war perished!

And it came to pass after this, that David enquired of the Lord, saying:—"Shall I go up into any of the cities of Judah?" And the Lord said unto him:—"Go up." And David said:—"Whither shall I go up?" And He said:—"Unto Hebron." So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite. And his men that were with him did David bring up, every man with his household: and they dwelt in the cities of Hebron. And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying:—"The men of Jabesh-gilead were they that buried Saul."

And David sent messengers unto the men of Jabesh-gilead, and said unto them:—"Blessed be ye of the Lord, that ye have shewed this kindness unto your lord, even unto Saul, and have buried him. And now the Lord shew kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing. Therefore now let your hands be strengthened, and be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them."

But Abner the son of Ner, captain of Saul's host, took Ish-bosheth the son of Saul, and brought him over to Mahanaim; and made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel. Ish-bosheth Saul's son was forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David. And the time that David was king in Hebron over the house of Judah was seven years and six months.

And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim to

Gibeon. And Joab the son of Zeruiah, and the servants of David, went out, and met together by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool. And Abner said to Joab:—"Let the young men now arise, and play before us." And Joab said:—"Let them arise." Then there arose and went over by number twelve of Benjamin, which pertained to Ish-bosheth the son of Saul, and twelve of the servants of David. And they caught every one his fellow by the head, and thrust his sword in his fellow's side; so they fell down together: wherefore that place was called Helkath-hazzurim, which is in Gibeon. And there was a very sore battle that day; and Abner was beaten, and the men of Israel, before the servants of David.

And there were three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel was as light of foot as a wild roe. And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left from following Abner. Then Abner looked behind him, and said:—"Art thou Asahel?" And he answered:—"I am." And Abner said to him:—"Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his armour." But Asahel would not turn aside from following of him. And Abner said again to Asahel:—"Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother?" Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him under the fifth rib, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, that as many as came to the place where Asahel fell down and died stood still. Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that lieth before Giah by the way of the wilderness of Gibeon.

And the children of Benjamin gathered themselves together after Abner, and became one band, and stood on the top of an hill. Then Abner called to Joab, and said:—"Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long

shall it be then, ere thou bid the people return from following their brethren?" And Joab said:—"As God liveth, unless thou hadst spoken, surely then in the morning the people had gone up every one from following his brother." So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more. And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron, and they came to Mahanaim. And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel. But the servants of David had smitten of Benjamin, and of Abner's men, so that three hundred and threescore men died. And they took up Asahel, and buried him in the sepulchre of his father, which was in Beth-lehem. And Joab and his men went all night, and they came to Hebron at break of day.

Now there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

And unto David were sons born in Hebron: and his firstborn was Amnon, of Ahinoam the Jezreelitess; and his second, Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah the daughter of Talmai king of Geshur; and the fourth, Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital; and the sixth, Ithream, by Eglah David's wife. These were born to David in Hebron.

And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul. And Saul had a concubine, whose name was Rizpah, the daughter of Aiah: and Ish-bosheth said to Abner:—"Wherefore hast thou gone in unto my father's concubine?" Then was Abner very wroth for the words of Ish-bosheth, and said:—"Am I a dog's head, that belongeth to Judah? I do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, and yet thou chargest me to-day with a fault concerning this woman?

So do God to Abner, and more also, except, as the Lord hath sworn to David, even so I do to him; to translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beer-sheba." And he could not answer Abner a word again, because he feared him.

And Abner sent messengers to David on his behalf, saying:—"Whose is the land?" saying also:—"Make thy league with me, and, behold, my hand shall be with thee, to bring about all Israel unto thee." And he said:—"Well; I will make a league with thee: but one thing I require of thee, that is, Thou shalt not see my face, except thou first bring Michal Saul's daughter, when thou comest to see my face." And David sent messengers to Ish-bosheth Saul's son, saying:—"Deliver me my wife Michal, which I espoused to me for an hundred foreskins of the Philistines." And Ish-bosheth sent, and took her from her husband, even from Phaltiel the son of Laish. And her husband went with her along weeping behind her to Bahurim. Then said Abner unto him:—"Go, return." And he returned.

And Abner had communication with the elders of Israel, saying:—"Ye sought for David in times past to be king over you: now then do it: for the Lord hath spoken of David, saying, By the hand of My servant David I will save My people Israel out of the hand of the Philistines, and out of the hand of all their enemies." And Abner also spake in the ears of Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin. So Abner came to David to Hebron, and twenty men with him. And David made Abner and the men that were with him a feast. And Abner said unto David:—"I will arise and go, and will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest reign over all that thine heart desireth." And David sent Abner away; and he went in peace.

And, behold, the servants of David and Joab came from a foray, and brought in a great spoil with them: but Abner was not with David in Hebron; for he had

sent him away, and he was gone in peace. When Joab and all the host that was with him were come, they told Joab, saying:—"Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace." Then Joab came to the king, and said:—"What hast thou done? behold, Abner came unto thee; why is it that thou hast sent him away, and he is quite gone? Thou knowest Abner the son of Ner, that he came to deceive thee, and to know thy going out and thy coming in, and to know all that thou doest." And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah: but David knew it not. And when Abner was returned to Hebron, Joab took him aside in the gate to speak with him quietly, and smote him there under the fifth rib, that he died, for the blood of Asahel his brother.

And afterward when David heard it, he said:—"I and my kingdom are guiltless before the Lord for ever from the blood of Abner the son of Ner: let it rest on the head of Joab, and on all his father's house; and let there not fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread." So Joab and Abishai his brother slew Abner, because he had slain their brother Asahel at Gibeon in the battle.

And David said to Joab and to all the people that were with him:—"Rend your clothes, and gird you with sackcloth, and mourn before Abner." And king David himself followed the bier. And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people wept. And the king lamented over Abner, and said,

> Should Abner die as a fool dieth?
> Thy hands were not bound, nor thy feet put into fetters:
> As a man falleth before wicked men, so fellest thou.

And all the people wept again over him. And when all the people came to cause David to eat meat while it was yet day, David sware, saying:—"So do God to me, and more also, if I taste bread, or ought else,

till the sun be down." And all the people took notice of it, and it pleased them: as whatsoever the king did pleased all the people. For all the people and all Israel understood that day that it was not of the king to slay Abner the son of Ner. And the king said unto his servants:—"Know ye not that there is a prince and a great man fallen this day in Israel? And I am this day weak, though anointed king; and these men the sons of Zeruiah be too hard for me: the Lord shall reward the doer of evil according to his wickedness."

And when Saul's son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled. And Saul's son had two men that were captains of bands: the name of the one was Baanah, and the name of the other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (for Beeroth also was reckoned to Benjamin: and the Beerothites fled to Gittaim, and were sojourners there until this day.) And Jonathan, Saul's son, had a son that was lame of his feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name was Mephibosheth. And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon. And they came thither into the midst of the house, as though they would have fetched wheat; and they smote him under the fifth rib: and Rechab and Baanah his brother escaped. For when they came into the house, he lay on his bed in his bed-chamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the Arabah all night. And they brought the head of Ish-bosheth unto David to Hebron, and said to the king:—"Behold the head of Ish-bosheth the son of Saul thine enemy, which sought thy life; and the Lord hath avenged my lord the king this day of Saul, and of his seed." And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them:—"As the Lord liveth, who hath redeemed my soul out of all adversity, when one told

me, saying, Behold, Saul is dead, thinking to have brought good tidings, I took hold of him, and slew him in Ziklag, who thought that I would have given him a reward for his tidings: how much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now require his blood of your hand, and take you away from the earth?" And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged them up over the pool in Hebron. But they took the head of Ish-bosheth, and buried it in the sepulchre of Abner in Hebron.

Then came all the tribes of Israel to David unto Hebron, and spake, saying:—"Behold, we are thy bone and thy flesh. Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the Lord said to thee, Thou shalt feed My people Israel, and thou shalt be a captain over Israel." So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the Lord: and they anointed David king over Israel.

David was thirty years old when he began to reign, and he reigned forty years. In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah. And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying:—"Except thou take away the blind and the lame, thou shalt not come in hither;" thinking, David cannot come in hither. Nevertheless David took the strong hold of Zion: the same is the city of David. And David said on that day:—"Whosoever smiteth the Jebusites, let him get up to the watercourse, and as for the lame and the blind that are hated of David's soul——" Wherefore they said:—"The blind and the lame shall not come into the house." So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward. And David went on, and grew great, and the Lord God of hosts was with him.

And Hiram king of Tyre sent messengers to David,

and cedar trees, and carpenters, and masons: and they built David an house. And David perceived that the Lord had established him king over Israel, and that He had exalted his kingdom for His people Israel's sake. And David took him more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David. And these be the names of those that were born unto him in Jerusalem; Shammuah, and Shobab, and Nathan, and Solomon, Ibhar also, and Elishua, and Nepheg, and Japhia, and Elishama, and Eliada, and Eliphalet.

But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard of it, and went down to the hold. The Philistines also came and spread themselves in the valley of Rephaim. And David enquired of the Lord, saying:—"Shall I go up to the Philistines? wilt Thou deliver them into mine hand?" And the Lord said unto David:—"Go up: for I will doubtless deliver the Philistines into thine hand." And David came to Baal-perazim, and David smote them there, and said:—"The Lord hath broken forth upon mine enemies before me, as the breach of waters." Therefore he called the name of that place Baal-perazim. And there they left their images, and David and his men burned them.

And the Philistines came up yet again, and spread themselves in the valley of Rephaim. And when David enquired of the Lord, He said:—"Thou shalt not go up; but fetch a compass behind them, and come upon them over against the mulberry trees. And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall the Lord go out before thee, to smite the host of the Philistines." And David did so, as the Lord had commanded him; and smote the Philistines from Geba until thou come to Gazer.

Again, David gathered together all the chosen men of Israel, thirty thousand. And David arose, and went with all the people that were with him from Baale-Judah, to bring up from thence the ark of God, whose name is called by the name of the Lord of hosts that

dwelleth between the cherubim. And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart. And they brought it out of the house of Abinadab which was at Gibeah, accompanying the ark of God: and Ahio went before the ark. And David and all the house of Israel played before the Lord on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals. And when they came to Nachon's threshingfloor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. And the anger of the Lord was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God. And David was displeased, because the Lord had made a breach upon Uzzah: and he called the name of the place Perez-uzzah to this day. And David was afraid of the Lord that day, and said:—"How shall the ark of the Lord come to me?" So David would not remove the ark of the Lord unto him into the city of David: but David carried it aside into the house of Obed-edom the Gittite. And the ark of the Lord continued in the house of Obed-edom the Gittite three months: and the Lord blessed Obed-edom, and all his household.

And it was told king David, saying:—"The Lord hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God." So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness. And it was so, that when they that bare the ark of the Lord had gone six paces, he sacrificed an ox and a fatling. And David danced before the Lord with all his might; and David was girded with a linen ephod. So David and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of the trumpet. And as the ark of the Lord came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the Lord; and she despised him in her heart. And they brought in the ark of the Lord, and set it in its place, in the midst of the tabernacle that

David had pitched for it: and David offered burnt offerings and peace offerings before the Lord. And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the Lord of hosts. And he dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and a flagon of wine. So all the people departed every one to his house.

Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said:—"How glorious was the king of Israel to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!" And David said unto Michal:—"It was before the Lord, which chose me before thy father, and before all his house, to appoint me ruler over the people of the Lord, over Israel: therefore will I play before the Lord. And I will yet be more vile than thus, and will be base in mine own sight: and of the maidservants which thou hast spoken of, of them shall I be had in honour." Therefore Michal the daughter of Saul had no child unto the day of her death.

And it came to pass, when the king sat in his house, and the Lord had given him rest round about from all his enemies, that the king said unto Nathan the prophet:—"See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains." And Nathan said to the king:—"Go, do all that is in thine heart; for the Lord is with thee." And it came to pass that night, that the word of the Lord came unto Nathan, saying:—

"Go and tell My servant David, Thus saith the Lord, Shalt thou build Me an house for Me to dwell in? whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, to this day, but have walked in a tent and in a tabernacle. In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed My people Israel, saying, Why build ye not Me an house of cedar? Now therefore so shalt thou say unto My servant David,

Thus saith the Lord of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over My people, over Israel: and I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime, and as since the time that I commanded judges to be over My people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee that He will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for My name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be My son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men. But My mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever." According to all these words, and according to all this vision, so did Nathan speak unto David.

Then went king David in, and sat before the Lord, and he said:—"Who am I, O Lord God? and what is my house, that Thou hast brought me hitherto? And this was yet a small thing in Thy sight, O Lord God; but Thou hast spoken also of Thy servant's house for a great while to come. And is this the manner of man, O Lord God? And what can David say more unto Thee? for Thou, Lord God, knowest Thy servant. For Thy word's sake, and according to Thine own heart, hast Thou done all these great things, to make Thy servant know them. Wherefore Thou art great, O Lord God: for there is none like Thee, neither is there any God beside Thee, according to all that we have heard with our ears. And what one nation in the earth

is like Thy people, even like Israel, whom God went to redeem for a people to Himself, and to make Him a name, and to do for you great things and terrible, for Thy land, before Thy people, which Thou redeemedst to thee from Egypt, from the nations and their gods? For Thou hast confirmed to Thyself Thy people Israel to be a people unto Thee for ever: and Thou, Lord, art become their God. And now, O Lord God, the word that Thou hast spoken concerning Thy servant, and concerning his house, establish it for ever, and do as Thou hast said. And let Thy name be magnified for ever, saying, The Lord of hosts is the God over Israel: and let the house of Thy servant David be established before Thee. For Thou, O Lord of hosts, God of Israel, hast revealed to Thy servant, saying, I will build thee an house: therefore hath Thy servant found in his heart to pray this prayer unto Thee. And now, O Lord God, Thou art that God, and Thy words be true, and Thou hast promised this goodness unto Thy servant: therefore now let it please Thee to bless the house of Thy servant, that it may continue for ever before Thee: for Thou, O Lord God, hast spoken it: and with Thy blessing let the house of Thy servant be blessed for ever."

And after this it came to pass, that David smote the Philistines, and subdued them: and David took Methegammah out of the hand of the Philistines. And he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive. And so the Moabites became David's servants, and brought gifts.

David smote also Hadadezer, the son of Rehob, king of Zobah, as he went to recover his dominion at the river Euphrates. And David took from him a thousand chariots, and seven hundred horsemen, and twenty thousand footmen: and David houghed all the chariot horses, but reserved of them for an hundred chariots. And when the Syrians of Damascus came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men. Then David put garrisons in Syria of Damascus: and the Syrians became servants

to David, and brought gifts. And the Lord preserved David whithersoever he went. And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem. And from Betah, and from Berothai, cities of Hadadezer, king David took exceeding much brass.

When Toi king of Hamath heard that David had smitten all the host of Hadadezer, then Toi sent Joram his son unto king David, to salute him, and to bless him, because he had fought against Hadadezer, and smitten him: for Hadadezer had wars with Toi. And Joram brought with him vessels of silver, and vessels of gold, and vessels of brass: which also king David did dedicate unto the Lord, with the silver and gold that he had dedicated of all nations which he subdued; of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah. And David gat him a name when he returned from smiting of the Syrians in the valley of salt, even eighteen thousand men.

And he put garrisons in Edom; throughout all Edom put he garrisons, and all they of Edom became David's servants. And the Lord preserved David whithersoever he went. And David reigned over all Israel; and David executed judgment and justice unto all his people. And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud was recorder; and Zadok the son of Ahitub, and Ahimelech the son of Abiathar, were the priests; and Seraiah was the scribe; and Benaiah the son of Jehoiada was over both the Chereth-ites and the Pelethites; and David's sons were chief rulers.

And David said:—"Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake?" And there was of the house of Saul a servant whose name was Ziba. And when they had called him unto David, the king said unto him:—"Art thou Ziba?" And he said:—"Thy servant is he." And the king said:—"Is there not yet any of the house of Saul, that I may shew the kindness of God unto him?" And Ziba said unto the king:—"Jonathan

hath yet a son, which is lame on his feet." And the king said unto him:—"Where is he?" And Ziba said unto the king:—"Behold, he is in the house of Machir, the son of Ammiel, in Lo-debar."

Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar. Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said:—"Mephibosheth." And he answered:—"Behold thy servant!" And David said unto him:—"Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually." And he bowed himself, and said:—"What is thy servant, that thou shouldest look upon such a dead dog as I am?" Then the king called to Ziba, Saul's servant, and said unto him:—"I have given unto thy master's son all that pertained to Saul and to all his house. Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in the fruits, that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread alway at my table." Now Ziba had fifteen sons and twenty servants. Then said Ziba unto the king:—"According to all that my lord the king hath commanded his servant, so shall thy servant do." "As for Mephibosheth," said the king, "he shall eat at my table, as one of the king's sons." And Mephibosheth had a young son, whose name was Micha. And all that dwelt in the house of Ziba were servants unto Mephibosheth. So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet.

And it came to pass after this, that the king of the children of Ammon died, and Hanun his son reigned in his stead. Then said David:—"I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me." And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon. And the princes of the children of Ammon said unto Hanun their lord:—"Thinkest thou that David doth

honour thy father, that he hath sent comforters unto thee? hath not David rather sent his servants unto thee, to search the city, and to spy it out, and to overthrow it?" Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, even to their buttocks, and sent them away. When they told it unto David, he sent to meet them, because the men were greatly ashamed: and the king said:—"Tarry at Jericho until your beards be grown, and then return."

And when the children of Ammon saw that they stank before David, the children of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of Ish-tob twelve thousand men. And when David heard of it, he sent Joab, and all the host of the mighty men. And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of Zoba, and of Rehob, and Ish-tob, and Maacah, were by themselves in the field. When Joab saw that the front of the battle was against him before and behind, he chose of all the choice men of Israel, and put them in array against the Syrians: and the rest of the people he delivered into the hand of Abishai his brother, that he might put them in array against the children of Ammon. And he said:—"If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee. Be of good courage, and let us play the men for our people, and for the cities of our God: and the Lord do that which seemeth Him good."

And Joab drew nigh, and the people that were with him, unto the battle against the Syrians: and they fled before him. And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem. And when the Syrians saw that they were smitten before Israel, they gathered themselves together. And Hadadezer sent, and brought out the Syrians that were beyond the River: and they came to Helam; and Shobach the captain of the host of Hadadezer went before them.

And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him. And the Syrians fled before Israel; and David slew the men of seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach the captain of their host, who died there. And when all the kings that were servants to Hadadezer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more.

And it came to pass, after the year was expired, at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.

And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman bathing; and the woman was very beautiful to look upon. And David sent and enquired after the woman. And one said:—"Is not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite?" And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house. And the woman conceived, and sent and told David, and said:—"I am with child."

And David sent to Joab, saying:—"Send me Uriah the Hittite." And Joab sent Uriah to David. And when Uriah was come unto him, David demanded of him how Joab did, and how the people did, and how the war prospered. And David said to Uriah:—"Go down to thy house, and wash thy feet." And Uriah departed out of the king's house, and there followed him a mess of meat from the king. But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house. And when they had told David, saying:—"Uriah went not down unto his house," David said unto Uriah:—"Camest thou not from thy journey? why then didst thou not go down unto thine house?" And Uriah said

unto David :—" The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing." And David said to Uriah :—" Tarry here to-day also, and to-morrow I will let thee depart." So Uriah abode in Jerusalem that day, and the morrow. And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah. And he wrote in the letter, saying :—" Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die." And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were. And the men of the city went out, and fought with Joab: and there fell some of the people of the servants of David; and Uriah the Hittite died also. Then Joab sent and told David all the things concerning the war; and charged the messenger, saying :—" When thou hast made an end of telling the matters of the war unto the king, and if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall? who smote Abimelech the son of Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also." So the messenger went, and came and shewed David all that Joab had sent him for. And the messenger said unto David :—" Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate. And the shooters shot from off the wall upon thy servants; and some of the king's servants be dead, and thy servant Uriah the Hittite is dead also." Then David said unto the messenger :—" Thus shalt thou say unto Joab, Let not this

thing displease thee, for the sword devoureth one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him."

And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the Lord.

And the Lord sent Nathan unto David. And he came unto him, and said unto him:—"There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds: but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him." And David's anger was greatly kindled against the man; and he said to Nathan:—"As the Lord liveth the man that hath done this thing shall surely die: and he shall restore the lamb fourfold, because he did this thing, and because he had no pity."

And Nathan said to David:—"Thou art the man. Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things. Wherefore hast thou despised the commandment of the Lord, to do evil in His sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house; because thou hast despised Me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the Lord, Behold, I will

raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun. For thou didst it secretly: but I will do this thing before all Israel, and before the sun."

And David said unto Nathan:—"I have sinned against the Lord." And Nathan said unto David:—"The Lord also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die." And Nathan departed unto his house. And the Lord struck the child that Uriah's wife bare unto David, and it was very sick. David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth. And the elders of his house arose, and went to him, to raise him up from the earth: but he would not, neither did he eat bread with them. And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said:—"Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead?" But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants:—"Is the child dead?" And they said:—"He is dead." Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat. Then said his servants unto him:—"What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread." And he said:—"While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me."

And David comforted Bath-sheba his wife, and went

in unto her, and lay with her: and she bare a son, and he called his name Solomon: and the Lord loved him. And He sent by the hand of Nathan the prophet; and he called his name Jedidiah, because of the Lord.

And Joab fought against Rabbah of the children of Ammon, and took the royal city. And Joab sent messengers to David, and said:—"I have fought against Rabbah, and have taken the city of waters. Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and it be called after my name." And David gathered all the people together, and went to Rabbah, and fought against it, and took it. And he took their king's crown from off his head, the weight whereof was a talent of gold with the precious stones: and it was set on David's head. And he brought forth the spoil of the city in great abundance. And he brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

And it came to pass after this, that Absalom the son of David had a fair sister, whose name was Tamar; and Amnon the son of David loved her. And Amnon was so vexed, that he fell sick for his sister Tamar; for she was a virgin; and Amnon thought it hard for him to do any thing to her. But Amnon had a friend, whose name was Jonadab, the son of Shimeah David's brother: and Jonadab was a very subtil man. And he said unto him:—"Why art thou, being the king's son, lean from day to day? wilt thou not tell me?" And Amnon said unto him:—"I love Tamar, my brother Absalom's sister." And Jonadab said unto him:—"Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see it, and eat it at her hand."

So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king:—"I pray thee, let Tamar my sister come,

and make me a couple of cakes in my sight, that I may eat at her hand." Then David sent home to Tamar, saying:—"Go now to thy brother Amnon's house, and dress him meat." So Tamar went to her brother Amnon's house; and he was laid down. And she took flour, and kneaded it, and made cakes in his sight, and did bake the cakes. And she took a pan, and poured them out before him; but he refused to eat. And Amnon said:—"Have out all men from me." And they went out every man from him. And Amnon said unto Tamar:—"Bring the meat into the chamber, that I may eat of thine hand." And Tamar took the cakes which she had made, and brought them into the chamber to Amnon her brother. And when she had brought them unto him to eat, he took hold of her, and said unto her:—"Come lie with me, my sister." And she answered him:—"Nay, my brother, do not force me; for no such thing ought to be done in Israel: do not thou this folly. And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; for he will not withhold me from thee." Howbeit he would not hearken unto her voice: but, being stronger than she, forced her, and lay with her.

Then Amnon hated her exceedingly; so that the hatred wherewith he hated her was greater than the love wherewith he had loved her. And Amnon said unto her:—"Arise, be gone." And she said unto him:—"Not so: this evil in sending me away is greater than the other that thou didst unto me." But he would not hearken unto her. Then he called his servant that ministered unto him, and said:—"Put now this woman out from me, and bolt the door after her." And she had a garment of divers colours upon her: for with such robes were the king's daughters that were virgins apparelled. Then his servant brought her out, and bolted the door after her. And Tamar put ashes on her head, and rent her garment of divers colours that was on her, and laid her hand on her head, and went on crying. And Absalom her brother said unto her:—"Hath Amnon thy brother been with thee? but hold now thy peace, my sister: he is thy brother; regard not this thing." So

Tamar remained desolate in her brother Absalom's house. But when king David heard of all these things, he was very wroth. And Absalom spake unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

And it came to pass after two full years, that Absalom had sheepshearers in Baal-hazor, which is beside Ephraim: and Absalom invited all the king's sons. And Absalom came to the king, and said:—"Behold now, thy servant hath sheepshearers; let the king, I beseech thee, and his servants go with thy servant." And the king said to Absalom:—"Nay, my son, let us not all now go, lest we be burdensome unto thee." And he pressed him: howbeit he would not go, but blessed him. Then said Absalom:—"If not, I pray thee, let my brother Amnon go with us." And the king said unto him:—"Why should he go with thee?" But Absalom pressed him, that he let Amnon and all the king's sons go with him. Now Absalom had commanded his servants, saying:—"Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: have not I commanded you? be courageous, and be valiant." And the servants of Absalom did unto Amnon as Absalom had commanded.

Then all the king's sons arose, and every man gat him up upon his mule, and fled. And it came to pass, while they were in the way, that tidings came to David, saying:—"Absalom hath slain all the king's sons, and there is not one of them left." Then the king arose, and tare his garments, and lay on the earth; and all his servants stood by with their clothes rent. And Jonadab, the son of Shimeah David's brother, answered and said:—"Let not my lord suppose that they have slain all the young men the king's sons; for Amnon only is dead: for by the appointment of Absalom this hath been determined from the day that he forced his sister Tamar. Now therefore let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead." But Absalom fled. And the young man that kept the watch lifted up his eyes, and looked, and, behold, there

came much people by the way of the hill side behind him. And Jonadab said unto the king:—"Behold, the king's sons come: as thy servant said, so it is." And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept very sore. But Absalom fled, and went to Talmai, the son of Ammihud, king of Geshur. And David mourned for his son every day. So Absalom fled, and went to Geshur, and was there three years. And the soul of king David longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead.

Now Joab the son of Zeruiah perceived that the king's heart was toward Absalom. And Joab sent to Tekoah, and fetched thence a wise woman, and said unto her:—"I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead: and come to the king, and speak on this manner unto him." So Joab put the words in her mouth. And when the woman of Tekoah spake to the king, she fell on her face to the ground, and did obeisance, and said:—"Help, O king." And the king said unto her:—"What aileth thee?" And she answered:—"I am indeed a widow woman, and mine husband is dead. And thy handmaid had two sons, and they two strove together in the field, and there was none to part them, but the one smote the other, and slew him. And, behold, the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall quench my coal which is left, and shall leave to my husband neither name nor remainder upon the earth." And the king said unto the woman:—"Go to thine house, and I will give charge concerning thee." And the woman of Tekoah said unto the king:—"My lord, O king, the iniquity be on me, and on my father's house: and the king and his throne be guiltless." And the king said:—"Whosoever saith ought unto thee, bring him to me, and he shall not touch thee any

more." Then said she:—"I pray thee, let the king remember the Lord thy God, that thou wouldest not suffer the revengers of blood to destroy any more, lest they destroy my son." And he said:—"As the Lord liveth, there shall not one hair of thy son fall to the earth."

Then the woman said:—"Let thine handmaid, I pray thee, speak one word unto my lord the king." And he said:—"Say on." And the woman said:—"Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished. For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person: yet doth He devise means, that His banished be not expelled from Him. Now therefore that I am come to speak of this thing unto my lord the king, it is because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid. For the king will hear, to deliver his handmaid out of the hand of the man that would destroy me and my son together out of the inheritance of God. Then thine handmaid said, The word of my lord the king shall now be comfortable: for as an angel of God, so is my lord the king to discern good and bad: therefore the Lord thy God will be with thee."

Then the king answered and said unto the woman:—"Hide not from me, I pray thee, the thing that I shall ask thee." And the woman said:—"Let my lord the king now speak." And the king said:—"Is not the hand of Joab with thee in all this?" And the woman answered and said:—"As thy soul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath spoken: for thy servant Joab, he bade me, and he put all these words in the mouth of thine handmaid: to fetch about this form of speech hath thy servant Joab done this thing: and my lord is wise, according to the wisdom of an angel of God, to know all things that are in the earth." And the king said unto Joab:—"Behold now,

I have done this thing: go therefore, bring the young man Absalom again." And Joab fell to the ground on his face, and bowed himself, and thanked the king: and Joab said:—"To-day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of his servant." So Joab arose and went to Geshur, and brought Absalom to Jerusalem. And the king said:—"Let him turn to his own house, and let him not see my face." So Absalom returned to his own house, and saw not the king's face.

But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him. And when he polled his head, (for it was at every year's end that he polled it: because the hair was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the king's weight. And unto Absalom there were born three sons, and one daughter, whose name was Tamar: she was a woman of a fair countenance.

So Absalom dwelt two full years in Jerusalem, and saw not the king's face. Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come. Therefore he said unto his servants:—"See, Joab's field is near mine, and he hath barley there; go and set it on fire." And Absalom's servants set the field on fire. Then Joab arose, and came to Absalom unto his house, and said unto him:—"Wherefore have thy servants set my field on fire?" And Absalom answered Joab:—"Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? it had been good for me to have been there still: now therefore let me see the king's face; and if there be any iniquity in me, let him kill me." So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king kissed Absalom. And it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him. And Absalom rose up early,

and stood beside the way [illegible] so, that when any man that had [illegible] to the king for judgment, then Absalom called unto him, and said:—"Of what city art thou?" And he said:—"Thy servant is of one of the tribes of Israel." And Absalom said unto him:—"See, thy matters are good and right; but there is no man deputed of the king to hear thee." Absalom said moreover:—"Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!" And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him. And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.

And it came to pass after four years, that Absalom said unto the king:—"I pray thee, let me go and pay my vow, which I have vowed unto the Lord in Hebron. For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the Lord shall bring me again indeed to Jerusalem, then I will serve the Lord." And the king said unto him:—"Go in peace." So he arose, and went to Hebron. But Absalom sent spies throughout all the tribes of Israel, saying:—"As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron." And with Absalom went two hundred men out of Jerusalem, that were invited; and they went in their simplicity, and they knew not any thing. And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, even from Giloh, while he offered sacrifices. And the conspiracy was strong; for the people increased continually with Absalom.

And there came a messenger to David, saying:—"The hearts of the men of Israel are after Absalom." And David said unto all his servants that were with him at Jerusalem:—"Arise, and let us flee; for we shall not else escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword." And the king's servants said unto the

king:—"Behold, thy servants are ready to do whatsoever my lord the king shall appoint." And the king went forth, and all his household after him. And the king left ten women, which were concubines, to keep the house. And the king went forth, and all the people after him, and tarried in a place that was far off. And all his servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king. Then said the king to Ittai the Gittite:—"Wherefore goest thou also with us? return to thy place, and abide with the king: for thou art a stranger, and also an exile. Whereas thou camest but yesterday, should I this day make thee go up and down with us? seeing I go whither I may, return thou, and take back thy brethren: mercy and truth be with thee." And Ittai answered the king, and said:—"As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be." And David said to Ittai:—"Go and pass over." And Ittai the Gittite passed over, and all his men, and all the little ones that were with him. And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness.

And lo, Zadok also came, and all the Levites were with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city. And the king said unto Zadok:—"Carry back the ark of God into the city: if I shall find favour in the eyes of the Lord, He will bring me again, and shew me both it, and His habitation: but if He thus say, I have no delight in thee; behold, here am I, let Him do to me as seemeth good unto Him." The king said also unto Zadok the priest:—"Art not thou a seer? return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar. See, I will tarry in the plain of the wilderness, until there come word from you to certify me." Zadok therefore and Abiathar

carried the ark of God again to Jerusalem: and they tarried there.

And David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that was with him covered every man his head, and they went up, weeping as they went up. And one told David, saying:—"Ahithophel is among the conspirators with Absalom." And David said:—"O Lord, I pray Thee, turn the counsel of Ahithophel into foolishness." And it came to pass, that when David was come to the top of the mount, where he worshipped God, behold, Hushai the Archite came to meet him with his coat rent, and earth upon his head: unto whom David said:—"If thou passest on with me, then thou shalt be a burden unto me: but if thou return to the city, and say unto Absalom, I will be thy servant, O king; as I have been thy father's servant hitherto, so will I now also be thy servant: then mayest thou for me defeat the counsel of Ahithophel. And hast thou not there with thee Zadok and Abiathar the priests? therefore it shall be, that what thing soever thou shalt hear out of the king's house, thou shalt tell it to Zadok and Abiathar the priests. Behold, they have there with them their two sons, Ahimaaz Zadok's son, and Jonathan Abiathar's son; and by them ye shall send unto me every thing that ye can hear." So Hushai David's friend came into the city, and Absalom came into Jerusalem.

And when David was a little past the top of the hill, behold, Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred loaves of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a skin of wine. And the king said unto Ziba:—"What meanest thou by these?" And Ziba said:—"The asses be for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that such as be faint in the wilderness may drink." And the king said:—"And where is thy master's son?" And Ziba said unto the king:—"Behold, he abideth at Jerusalem: for he said, To-day shall the house of Israel restore me the kingdom of my father." Then said the

king to Ziba:—"Behold, thine are all that pertained unto Mephibosheth." And Ziba said:—"I humbly beseech thee that I may find grace in thy sight, my lord, O king."

And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name was Shimei, the son of Gera: he came forth, and cursed still as he came. And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men were on his right hand and on his left. And thus said Shimei when he cursed:—"Come out, come out, thou bloody man, and thou man of Belial: the Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the Lord hath delivered the kingdom into the hand of Absalom thy son: and, behold, thou art taken in thy mischief, because thou art a bloody man." Then said Abishai the son of Zeruiah unto the king:—"Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head." And the king said:—"What have I to do with you, ye sons of Zeruiah? so let him curse, because the Lord hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?" And David said to Abishai, and to all his servants:—"Behold, my son, which came forth of my bowels, seeketh my life: how much more now may this Benjamite do it? let him alone, and let him curse; for the Lord hath bidden him. It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day." And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and cast dust. And the king, and all the people that were with him, came weary, and refreshed themselves there.

And Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him. And it came to pass, when Hushai the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom:—"God save the king, God save the king." And Absalom said to Hushai:—"Is this thy kindness to thy

friend? why wentest thou not with thy friend?" And Hushai said unto Absalom:—"Nay; but whom the Lord, and this people, and all the men of Israel, choose, his will I be, and with him will I abide. And again, whom should I serve? should I not serve in the presence of his son? as I have served in thy father's presence, so will I be in thy presence."

Then said Absalom to Ahithophel:—"Give counsel among you what we shall do." And Ahithophel said unto Absalom:—"Go in unto thy father's concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father: then shall the hands of all that are with thee be strong." So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines in the sight of all Israel. And the counsel of Ahithophel, which he counselled in those days, was as if a man had enquired at the oracle of God: so was all the counsel of Ahithophel both with David and with Absalom. Moreover Ahithophel said unto Absalom:—"Let me now choose out twelve thousand men, and I will arise and pursue after David this night: and I will come upon him while he is weary and weak handed, and will make him afraid: and all the people that are with him shall flee; and I will smite the king only: and I will bring back all the people unto thee: the man whom thou seekest is as if all returned: so all the people shall be in peace." And the saying pleased Absalom well, and all the elders of Israel.

Then said Absalom:—"Call now Hushai the Archite also, and let us hear likewise what he saith." And when Hushai was come to Absalom, Absalom spake unto him, saying:—"Ahithophel hath spoken after this manner: shall we do after his saying? if not; speak thou." And Hushai said unto Absalom:—"The counsel that Ahithophel hath given is not good at this time. For," said Hushai, "thou knowest thy father and his men, that they be mighty men, and they be chafed in their minds, as a bear robbed of her whelps in the fields: and thy father is a man of war, and will not lodge with the people. Behold, he is hid now in some pit, or in some other place: and it will come to pass, when some

of them be overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom. And he also that is valiant, whose heart is as the heart of a lion, shall utterly melt: for all Israel knoweth that thy father is a mighty man, and they which be with him are valiant men. Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beer-sheba, as the sand that is by the sea for multitude; and that thou go to battle in thine own person. So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that are with him there shall not be left so much as one. Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there." And Absalom and all the men of Israel said:—"The counsel of Hushai the Archite is better than the counsel of Ahithophel." For the Lord had appointed to defeat the good counsel of Ahithophel, to the intent that the Lord might bring evil upon Absalom.

Then said Hushai unto Zadok and to Abiathar the priests:—"Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled. Now therefore send quickly, and tell David, saying, Lodge not this night at the fords of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that are with him." Now Jonathan and Ahimaaz stayed by En-rogel; for they might not be seen to come into the city: and a maidservant went and told them; and they went and told king David. Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court; whither they went down. And the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known. And when Absalom's servants came to the woman to the house, they said:—"Where are Ahimaaz and Jonathan?" And the woman said unto them:—"They be gone over the brook

of water." And when they had sought and could not find them, they returned to Jerusalem. And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David:—"Arise, and pass quickly over the water: for thus hath Ahithophel counselled against you." Then David arose, and all the people that were with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan. And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father.

Then David came to Mahanaim. And Absalom passed over Jordan, he and all the men of Israel with him. And Absalom made Amasa captain of the host instead of Joab: which Amasa was a man's son, whose name was Ithra an Israelite, that went in to Abigail the daughter of Nahash, sister to Zeruiah Joab's mother. So Israel and Absalom pitched in the land of Gilead. And it came to pass, when David was come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim, brought beds, and basons, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse, and honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him, to eat: for they said:—"The people is hungry, and weary, and thirsty, in the wilderness."

And David numbered the people that were with him, and set captains of thousands and captains of hundreds over them. And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said unto the people:—"I will surely go forth with you myself also." But the people answered:—"Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care

for us: but now thou art worth ten thousand of us: therefore now it is better that thou succour us out of the city." And the king said unto them:—"What seemeth you best I will do." And the king stood by the gate side, and all the people came out by hundreds and by thousands. And the king commanded Joab and Abishai and Ittai, saying:—"Deal gently for my sake with the young man, even with Absalom." And all the people heard when the king gave all the captains charge concerning Absalom. So the people went out into the field against Israel: and the battle was in the wood of Ephraim; where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand men. For the battle was there scattered over the face of all the country: and the wood devoured more people that day than the sword devoured.

And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away. And a certain man saw it, and told Joab, and said:—"Behold, I saw Absalom hanged in an oak." And Joab said unto the man that told him:—"And, behold, thou sawest him, and why didst thou not smite him there to the ground? and I would have given thee ten shekels of silver, and a girdle." And the man said unto Joab:—"Though I should receive a thousand shekels of silver in mine hand, yet would I not put forth mine hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, Beware that none touch the young man Absalom. Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against me." Then said Joab:—"I may not tarry thus with thee." And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak. And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him. And Joab blew the trumpet, and the people returned

from pursuing after Israel: for Joab held back the people. And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent.

Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale: for he said:—"I have no son to keep my name in remembrance:" and he called the pillar after his own name: and it is called unto this day, Absalom's monument.

Then said Ahimaaz the son of Zadok:—"Let me now run, and bear the king tidings, how that the Lord hath avenged Him of His enemies." And Joab said unto him:—"Thou shalt not bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead." Then said Joab to the Cushite:—"Go tell the king what thou hast seen." And the Cushite bowed himself unto Joab, and ran. Then said Ahimaaz the son of Zadok yet again to Joab:—"But howsoever, let me, I pray thee, also run after the Cushite." And Joab said:—"Wherefore wilt thou run, my son, seeing that thou wilt receive no pay for thy tidings?" "But howsoever," said he, "let me run." And he said unto him:—"Run." Then Ahimaaz ran by the way of the plain, and overran the Cushite.

And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone. And the watchman cried, and told the king. And the king said:—"If he be alone, there is tidings in his mouth." And he came apace, and drew near. And the watchman saw another man running: and the watchman called unto the porter, and said:—"Behold another man running alone." And the king said:—"He also bringeth tidings." And the watchman said:—"Methinketh the running of the foremost is like the running of Ahimaaz the son of Zadok." And the king said:—"He is a good man, and cometh with good tidings." And Ahimaaz called, and said unto the king:—"All is well." And he fell down to the earth upon his face before the

king, and said:—"Blessed be the Lord thy God, which hath delivered up the men that lifted up their hand against my lord the king." And the king said:—"Is the young man Absalom safe?" And Ahimaaz answered:—"When Joab sent the king's servant, and me thy servant, I saw a great tumult, but I knew not what it was." And the king said unto him:—"Turn aside, and stand here." And he turned aside, and stood still. And, behold, the Cushite came; and the Cushite said:—"Tidings, my lord the king: for the Lord hath avenged thee this day of all them that rose up against thee." And the king said unto the Cushite:—"Is the young man Absalom safe?" And the Cushite answered:—"The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is." And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said:—"O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!"

And it was told Joab:—"Behold, the king weepeth and mourneth for Absalom." And the victory that day was turned into mourning unto all the people: for the people heard say that day how the king was grieved for his son. And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle. But the king covered his face, and the king cried with a loud voice:—"O my son Absalom, O Absalom, my son, my son!" And Joab came into the house to the king, and said:—"Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines: in that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well. Now therefore arise, go forth, and speak comfortably unto thy servants: for I swear by the Lord, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the

evil that befell thee from thy youth until now." Then the king arose, and sat in the gate. And they told unto all the people, saying:—"Behold, the king doth sit in the gate." And all the people came before the king.

Now Israel had fled every man to his tent. And all the people were at strife throughout all the tribes of Israel, saying:—"The king saved us out of the hands of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom. And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word of bringing the king back?"

And king David sent to Zadok and to Abiathar the priests, saying:—"Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, even to his house. Ye are my brethren, ye are my bones and my flesh: wherefore then are ye the last to bring back the king? And say ye to Amasa, Art thou not of my bone, and of my flesh? God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab." And he bowed the heart of all the men of Judah, even as the heart of one man; so that they sent this word unto the king:—"Return thou, and all thy servants." So the king returned, and came to Jordan. And Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan.

And Shimei the son of Gera, a Benjamite, which was of Bahurim, hasted and came down with the men of Judah to meet king David. And there were a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king. And there went over a ferry boat to carry over the king's household, and to do what he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan; and said unto the king:—"Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart. For thy servant doth know that I have sinned: therefore, behold,

I am come the first this day of all the house of Joseph to go down to meet my lord the king." But Abishai the son of Zeruiah answered and said:—"Shall not Shimei be put to death for this, because he cursed the Lord's anointed?" And David said:—"What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I am this day king over Israel?" Therefore the king said unto Shimei:—"Thou shalt not die." And the king sware unto him.

And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came again in peace. And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him:—"Wherefore wentest not thou with me, Mephibosheth?" And he answered:—"My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant is lame. And he hath slandered thy servant unto my lord the king; but my lord the king is as an angel of God: do therefore what is good in thine eyes. For all of my father's house were but dead men before my lord the king: yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king?" And the king said unto him:—"Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land." And Mephibosheth said unto the king:—"Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house."

And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan. Now Barzillai was a very aged man, even fourscore years old: and he had provided the king of sustenance while he lay at Mahanaim; for he was a very great man. And the king said unto Barzillai:—"Come thou over with me, and I will feed thee with me in Jerusalem." And Barzillai said unto the king:—"How long have I to live, that I should go up with the

king unto Jerusalem? I am this day fourscore years old: and can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king? Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward? Let thy servant, I pray thee, turn back again, that I may die in mine own city, and be buried by the grave of my father and of my mother. But behold thy servant Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee." And the king answered:—"Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require of me, that will I do for thee." And all the people went over Jordan. And when the king was come over, the king kissed Barzillai, and blessed him; and he returned unto his own place.

Then the king went on to Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel. And, behold, all the men of Israel came to the king, and said unto the king:—"Why have our brethren the men of Judah stolen thee away, and have brought the king, and his household, and all David's men with him, over Jordan?" And all the men of Judah answered the men of Israel:—"Because the king is near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's cost? or hath he given us any gift?" And the men of Israel answered the men of Judah, and said:—"We have ten parts in the king, and we have also more right in David than ye: why then did ye despise us, that our advice should not be first had in bringing back our king?" And the words of the men of Judah were fiercer than the words of the men of Israel.

And there happened to be there a man of Belial, whose name was Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said:—"We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel." So every man of

Israel went up from after David, and followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.

And David came to his house at Jerusalem; and the king took the ten women his concubines, whom he had left to keep the house, and put them in ward, and fed them, but went not in unto them. So they were shut up unto the day of their death, living in widowhood.

Then said the king to Amasa:—"Assemble me the men of Judah within three days, and be thou here present." So Amasa went to assemble the men of Judah: but he tarried longer than the set time which he had appointed him. And David said to Abishai:—"Now shall Sheba the son of Bichri do us more harm than did Absalom: take thou thy lord's servants, and pursue after him, lest he get him fenced cities, and escape us." And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri. When they were at the great stone which is in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded unto him, and upon it a girdle with a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out. And Joab said to Amasa:—"Art thou in health, my brother?" And Joab took Amasa by the beard with the right hand to kiss him. But Amasa took no heed to the sword that was in Joab's hand: so he smote him therewith in the fifth rib, and shed out his bowels to the ground, and struck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri. And one of Joab's men stood by him, and said:—"He that favoureth Joab, and he that is for David, let him go after Joab." And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still. When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri. And he went through all the tribes of Israel unto Abel, and to

Beth-maachah, and all the Berites: and they were gathered together and went also after him. And they came and besieged him in Abel of Beth-maachah, and they cast up a mound against the city, and it stood against the rampart: and all the people that were with Joab battered the wall, to throw it down.

Then cried a wise woman out of the city:—"Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee." And when he was come near unto her, the woman said:—"Art thou Joab?" And he answered:—"I am he." Then she said unto him:—"Hear the words of thine handmaid." And he answered:—"I do hear." Then she spake, saying:—"They were wont to speak in old time, saying, They shall surely ask counsel at Abel: and so they ended the matter. I am one of them that are peaceable and faithful in Israel: thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up the inheritance of the Lord?" And Joab answered and said:—"Far be it, far be it from me, that I should swallow up or destroy. The matter is not so: but a man of mount Ephraim, Sheba the son of Bichri by name, hath lifted up his hand against the king, even against David: deliver him only, and I will depart from the city." And the woman said unto Joab:—"Behold, his head shall be thrown to thee over the wall." Then the woman went unto all the people in her wisdom. And they cut off the head of Sheba the son of Bichri, and cast it out to Joab. And he blew a trumpet, and they retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king.

Now Joab was over all the host of Israel: and Benaiah the son of Jehoiada was over the Cherethites and over the Pelethites: and Adoram was over the tribute: and Jehoshaphat the son of Ahilud was recorder: and Sheva was scribe: and Zadok and Abiathar were the priests: and Ira also the Jairite was a chief ruler about David.

Then there was a famine in the days of David three years, year after year; and David enquired of the Lord. And the Lord answered:—"It is for Saul, and for his bloody house, because he slew the Gibeonites." And the king called the Gibeonites, and said unto them; (now

the Gibeonites were not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah.) Wherefore David said unto the Gibeonites:—"What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the Lord?" And the Gibeonites said unto him:—"We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel." And he said:—"What ye shall say, that will I do for you." And they answered the king:—"The man that consumed us, and that devised against us that we should be destroyed from remaining in any of the coasts of Israel, let seven men of his sons be delivered unto us, and we will hang them up unto the Lord in Gibeah of Saul, the chosen of the Lord." And the king said:—"I will give them." But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of the Lord's oath that was between them, between David and Jonathan the son of Saul. But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite: and he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the Lord: and they fell all seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley harvest.

And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night. And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done. And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead, which had stolen them from the street of Beth-shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa: and he brought up from thence the bones of

Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged. And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that God was intreated for the land.

Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint. And Ishbi-benob, which was of the sons of the giant, the weight of whose spear weighed three hundred shekels of brass in weight, he being girded with a new sword, thought to have slain David. But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David sware unto him, saying:—"Thou shalt go no more out with us to battle, that thou quench not the light of Israel."

And it came to pass after this, that there was again a battle with the Philistines at Gob: then Sibbechai the Hushathite slew Saph, which was of the sons of the giant. And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaare-oregim, a Beth-lehemite, slew Goliath the Gittite, the staff of whose spear was like a weaver's beam. And there was yet a battle in Gath, where was a man of great stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant. And when he defied Israel, Jonathan the son of Shimeah the brother of David slew him. These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

And David spake unto the Lord the words of this song in the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul: and he said:—

The Lord is my rock, and my fortress, and my deliverer;
The God of my rock; in Him will I trust:
My shield, and the horn of my salvation,
my high tower, and my refuge,

My Saviour; Thou savest me from violence.
I will call on the Lord, who is worthy to be praised:
So shall I be saved from mine enemies.
When the waves of death compassed me,
The floods of ungodly men made me afraid;
The sorrows of Sheol compassed me about;
The snares of death came over me;
In my distress I called upon the Lord,
And cried to my God:
And He did hear my voice out of His temple,
And my cry did enter into His ears.
Then the earth shook and trembled;
The foundations of heaven moved
And shook, because He was wroth.
There went up a smoke out of His nostrils,
And fire out of His mouth devoured;
Coals were kindled by it.
He bowed the heavens also, and came down;
And darkness was under His feet.
And He rode upon a cherub, and did fly:
And He was seen upon the wings of the wind.
And He made darkness pavilions round about Him,
Dark waters, and thick clouds of the skies.
Through the brightness before Him
Were coals of fire kindled.
The Lord thundered from heaven,
And the Most High uttered His voice.
And He sent out arrows, and scattered them;
Lightning, and discomfited them.
And the channels of the sea appeared,
The foundations of the world were discovered,
At the rebuking of the Lord,
At the blast of the breath of His nostrils.
He sent from above, He took me;
He drew me out of many waters;
He delivered me from my strong enemy,
And from them that hated me: for they were too strong for me.
They fell upon me in the day of my calamity:
But the Lord was my stay.

He brought me forth also into a large place:
He delivered me, because He delighted in me.
The Lord rewarded me according to my righteousness:
According to the cleanness of my hands hath He recompensed me.
For I have kept the ways of the Lord,
And have not wickedly departed from my God.
For all His judgments were before me:
And as for His statutes, I did not depart from them.
I was also upright before Him,
And have kept myself from mine iniquity.
Therefore the Lord hath recompensed me according to my righteousness;
According to my cleanness in His eye-sight.
With the merciful Thou wilt shew Thyself merciful,
And with the upright man Thou wilt shew Thyself upright.
With the pure Thou wilt shew Thyself pure;
And with the froward Thou wilt shew Thyself froward.
And the afflicted people Thou wilt save:
But Thine eyes are upon the haughty, that Thou mayest bring them down.
For Thou art my lamp, O Lord:
And the Lord will lighten my darkness.
For by Thee I have run through a troop:
By my God have I leaped over a wall.
As for God, His way is perfect;
The word of the Lord is tried:
He is a buckler to all them that trust in Him.
For who is God, save the Lord?
And who is a rock, save our God?
God is my strength and power:
And He maketh my way perfect.
He maketh my feet like hinds' feet;
And setteth me upon my high places.
He teacheth my hands to war;
So that a bow of steel is broken by mine arms.

Thou hast also given me the shield of Thy salvation:
And Thy gentleness hath made me great.
Thou hast enlarged my steps under me;
So that my feet did not slip.
I have pursued mine enemies, and destroyed them;
And turned not again until I had consumed them.
And I have consumed them, and wounded them, that they could not arise:
Yea, they are fallen under my feet.
For Thou hast girded me with strength to battle:
Them that rose up against me hast Thou subdued under me.
Thou hast also given me the necks of mine enemies,
That I might destroy them that hate me.
They looked, but there was none to save;
Even unto the Lord, but He answered them not.
Then did I beat them as small as the dust of the earth,
I did stamp them as the mire of the street, and did spread them abroad.
Thou also hast delivered me from the strivings of my people,
Thou hast kept me to be head of the heathen:
A people which I knew not shall serve me.
Strangers shall submit themselves unto me:
As soon as they hear, they shall be obedient unto me.
Strangers shall fade away,
And they shall be afraid out of their close places.
The Lord liveth; and blessed be my rock;
And exalted be the God of the rock of my salvation.
It is God that avengeth me,
And that bringeth down the people under me,
And that bringeth me forth from mine enemies:
Thou also hast lifted me up on high above them that rose up against me:
Thou hast delivered me from the violent man.

Therefore I will give thanks unto Thee, O Lord,
among the heathen,
And I will sing praises unto Thy name.
He is the tower of salvation for His king:
And sheweth mercy to His anointed,
Unto David, and to his seed for evermore.

Now these be the last words of David.
David the son of Jesse said,
And the man who was raised up on high said,
The anointed of the God of Jacob,
And the sweet psalmist of Israel:—
The Spirit of the Lord spake by me,
And His word was in my tongue.
The God of Israel said,
The Rock of Israel spake to me,
He that ruleth over men must be just,
Ruling in the fear of God.
And he shall be as the light of the morning, when
the sun riseth;
Even a morning without clouds;
As the tender grass springing out of the earth,
By clear shining after rain.
For is not my house so with God?
For He hath made with me an everlasting covenant,
Ordered in all things, and sure:
For all my salvation and all my desire,
Will He not make it to grow?
But the sons of Belial shall be all of them as
thorns thrust away,
Because they cannot be taken with hands:
But the man that shall touch them
Must be fenced with iron and the staff of a
spear;
And they shall be utterly burned with fire in their
place.

These be the names of the mighty men whom David had: The Tachmonite that sat in the seat, chief among the captains; the same was Adino the Eznite: he lift up his spear against eight hundred, whom he slew at one time. And after him was Eleazar the son of Dodo the Ahohite, one of the three mighty men with David, when

they defied the Philistines that were there gathered together to battle, and the men of Israel were gone away: he arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the Lord wrought a great victory that day; and the people returned after him only to spoil. And after him was Shammah the son of Agee the Hararite. And the Philistines were gathered together into a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines. But he stood in the midst of the ground, and defended it, and slew the Philistines: and the Lord wrought a great victory.

And three of the thirty chief went down, and came to David in the harvest time unto the cave of Adullam: and the troop of the Philistines pitched in the valley of Rephaim. And David was then in an hold, and the garrison of the Philistines was then in Beth-lehem. And David longed, and said:—"Oh that one would give me drink of the water of the well of Beth-lehem, which is by the gate!" And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but poured it out unto the Lord. And he said:—"Be it far from me, O Lord, that I should do this: is not this the blood of the men that went in jeopardy of their lives?" therefore he would not drink it. These things did these three mighty men.

And Abishai, the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against three hundred, and slew them, and had a name among the three. Was he not most honourable of three? therefore he was their captain: howbeit he attained not unto the first three.

And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, who had done many acts, he slew the two sons of Ariel of Moab: he went down also and slew a lion in the midst of a pit in time of snow: and he slew an Egyptian, a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear. These things did Benaiah

the son of Jehoiada, and had the name among three mighty men. He was more honourable than the thirty, but he attained not to the first three. And David set him over his guard.

Asahel the brother of Joab was one of the thirty; Elhanan the son of Dodo of Beth-lehem, Shammah the Harodite, Elika the Harodite, Helez the Paltite, Ira the son of Ikkesh the Tekoite, Abiezer the Anethothite, Mebunnai the Hushathite, Zalmon the Ahohite, Maharai the Netophathite, Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeah of the children of Benjamin, Benaiah the Pirathonite, Hiddai of the brooks of Gaash, Abi-albon the Arbathite, Azmaveth the Barhumite, Eliahba the Shaalbonite, of the sons of Jashen, Jonathan, Shammah the Hararite, Ahiam the son of Sharar the Hararite, Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite, Hezrai the Carmelite, Paarai the Arbite, Igal the son of Nathan of Zobah, Bani the Gadite, Zelek the Ammonite, Naharai the Beerothite, armourbearer to Joab the son of Zeruiah, Ira an Ithrite, Gareb an Ithrite, Uriah the Hittite: thirty and seven in all.

And again the anger of the Lord was kindled against Israel, and He moved David against them to say:—"Go, number Israel and Judah." For the king said to Joab the captain of the host, which was with him:—"Go now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the number of the people." And Joab said unto the king:—"Now the Lord thy God add unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see it: but why doth my lord the king delight in this thing?" Notwithstanding the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel.

And they passed over Jordan, and pitched in Aroer, on the right side of the city that lieth in the midst of the river of Gad, and toward Jazer: then they came to Gilead, and to the land of Tahtim-hodshi; and they

came to Dan-jaan, and about to Zidon, and came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, even to Beer-sheba. So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days. And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men.

And David's heart smote him after that he had numbered the people. And David said unto the Lord:—"I have sinned greatly in that I have done: and now, I beseech Thee, O Lord, take away the iniquity of Thy servant; for I have done very foolishly." And when David rose up in the morning, the word of the Lord came unto the prophet Gad, David's seer, saying:—"Go and say unto David, Thus saith the Lord, I offer thee three things; choose thee one of them, that I may do it unto thee." So Gad came to David, and told him, and said unto him:—"Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to Him that sent me." And David said unto Gad:—"I am in a great strait: let us fall now into the hand of the Lord; for His mercies are great: and let me not fall into the hand of man." So the Lord sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beer-sheba seventy thousand men. And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented Him of the evil, and said to the angel that destroyed the people:—"It is enough: stay now thine hand." And the angel of the Lord was by the threshing-place of Araunah the Jebusite. And David spake unto the Lord when he saw the angel that smote the people, and said:—"Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let Thine hand, I pray Thee, be against me, and against my father's house."

And Gad came that day to David, and said unto him :—" Go up, rear an altar unto the Lord in the threshingfloor of Araunah the Jebusite." And David, according to the saying of Gad, went up as the Lord commanded. And Araunah looked, and saw the king and his servants coming on toward him : and Araunah went out, and bowed himself before the king on his face upon the ground. And Araunah said :—" Wherefore is my lord the king come to his servant?" And David said :—" To buy the threshingfloor of thee, to build an altar unto the Lord, that the plague may be stayed from the people." And Araunah said unto David :—" Let my lord the king take and offer up what seemeth good unto him : behold, here be oxen for burnt sacrifice, and threshing instruments and other instruments of the oxen for wood. All this, O king, doth Araunah give unto the king." And Araunah said unto the king :—" The Lord thy God accept thee." And the king said unto Araunah :—" Nay ; but I will surely buy it of thee at a price : neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing." So David bought the threshingfloor and the oxen for fifty shekels of silver. And David built there an altar unto the Lord, and offered burnt offerings and peace offerings. So the Lord was intreated for the land, and the plague was stayed from Israel.

THE FIRST BOOK OF THE KINGS

Now king David was old and stricken in years; and they covered him with clothes, but he gat no heat. Wherefore his servants said unto him:—"Let there be sought for my lord the king a young virgin: and let her stand before the king, and let her cherish him, and let her lie in thy bosom, that my lord the king may get heat." So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a Shunammite, and brought her to the king. And the damsel was very fair, and cherished the king, and ministered to him: but the king knew her not.

Then Adonijah the son of Haggith exalted himself, saying:—"I will be king:" and he prepared him chariots and horsemen, and fifty men to run before him. And his father had not displeased him at any time in saying:—"Why hast thou done so?" and he also was a very goodly man; and his mother bare him after Absalom. And he conferred with Joab the son of Zeruiah, and with Abiathar the priest: and they following Adonijah helped him. But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which belonged to David, were not with Adonijah. And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheleth, which is by En-rogel, and called all his brethren the king's sons, and all the men of Judah the king's servants: but Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not. Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying:—"Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth it not? Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon. Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid,

saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign? Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words."

And Bath-sheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king. And Bath-sheba bowed, and did obeisance unto the king. And the king said:—"What wouldest thou?" And she said unto him:—"My lord, thou swarest by the Lord thy God unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne. And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest it not: and he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called. And thou, my lord, O king, the eyes of all Israel are upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him. Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders." And, lo, while she yet talked with the king, Nathan the prophet also came in. And they told the king, saying:—"Behold Nathan the prophet." And when he was come in before the king, he bowed himself before the king with his face to the ground. And Nathan said:—"My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne? For he is gone down this day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, God save king Adonijah. But me, even me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called. Is this thing done by my lord the king, and thou hast not shewed it unto thy servant, who should sit on the throne of my lord the king after him?"

Then king David answered and said:—"Call me

Bath-sheba." And she came into the king's presence, and stood before the king. And the king sware, and said:—"As the Lord liveth, that hath redeemed my soul out of distress, even as I sware unto thee by the Lord God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day." Then Bath-sheba bowed with her face to the earth, and did reverence to the king, and said:—"Let my lord king David live for ever." And king David said:—"Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada." And they came before the king. The king also said unto them:—"Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon: and let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon. Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah." And Benaiah the son of Jehoiada answered the king, and said:—"Amen: the Lord God of my lord the king say so too. As the Lord hath been with my lord the king, even so be He with Solomon, and make his throne greater than the throne of my lord king David."

So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon. And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said:—"God save king Solomon." And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them. And Adonijah and all the guests that were with him heard it as they had made an end of eating. And when Joab heard the sound of the trumpet, he said:—"Wherefore is this noise of the city being in an uproar?" And while he yet spake, behold, Jonathan the son of Abiathar the

priest came: and Adonijah said unto him:—"Come in; for thou art a valiant man, and bringest good tidings." And Jonathan answered and said to Adonijah:—"Verily our lord king David hath made Solomon king. And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule: and Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoicing, so that the city rang again. This is the noise that ye have heard. And also Solomon sitteth on the throne of the kingdom. And moreover the king's servants came to bless our lord king David, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne. And the king bowed himself upon the bed. And also thus said the king, Blessed be the Lord God of Israel, which hath given one to sit on my throne this day, mine eyes even seeing it."

And all the guests that were with Adonijah were afraid, and rose up, and went every man his way. And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar. And it was told Solomon, saying:—"Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to-day that he will not slay his servant with the sword." And Solomon said:—"If he will shew himself a worthy man, there shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die." So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him:—"Go to thine house."

Now the days of David drew nigh that he should die; and he charged Solomon his son, saying:—"I go the way of all the earth: be thou strong therefore, and shew thyself a man; and keep the charge of the Lord thy God, to walk in His ways, to keep His statutes, and His commandments, and His judgments, and His testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever

thou turnest thyself: that the Lord may continue His word which He spake concerning me, saying, If thy children take heed to their way, to walk before Me in truth with all their heart and with all their soul, there shall not fail thee (said He) a man on the throne of Israel. Moreover thou knowest also what Joab the son of Zeruiah did to me, and what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet. Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace. But shew kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table: for so they came to me when I fled because of Absalom thy brother. And, behold, thou hast with thee Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I sware to him by the Lord, saying, I will not put thee to death with the sword. Now therefore hold him not guiltless: for thou art a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood." So David slept with his fathers, and was buried in the city of David. And the days that David reigned over Israel were forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

Then sat Solomon upon the throne of David his father; and his kingdom was established greatly. And Adonijah the son of Haggith came to Bath-sheba the mother of Solomon. And she said:—"Comest thou peaceably?" And he said:—"Peaceably." He said moreover:—"I have somewhat to say unto thee." And she said:—"Say on." And he said:—"Thou knowest that the kingdom was mine, and that all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's: for it was his from the Lord. And now I ask one petition of thee, deny me not." And she said unto him:—"Say on."

And he said :—" Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me Abishag the Shunammite to wife." And Bath-sheba said :—" Well; I will speak for thee unto the king." Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand. Then she said :—" I desire one small petition of thee; I pray thee, say me not nay." And the king said unto her :—" Ask on, my mother: for I will not say thee nay." And she said :—" Let Abishag the Shunammite be given to Adonijah thy brother to wife." And king Solomon answered and said unto his mother :—" And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he is mine elder brother; even for him, and for Abiathar the priest, and for Joab the son of Zeruiah." Then king Solomon sware by the Lord, saying :—" God do so to me, and more also, if Adonijah have not spoken this word against his own life. Now therefore, as the Lord liveth, which hath established me, and set me on the throne of David my father, and who hath made me an house, as he promised, Adonijah shall be put to death this day." And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died.

And unto Abiathar the priest said the king :—" Get thee to Anathoth, unto thine own fields; for thou art worthy of death: but I will not at this time put thee to death, because thou barest the ark of the Lord God before David my father, and because thou hast been afflicted in all wherein my father was afflicted." So Solomon thrust out Abiathar from being priest unto the Lord; that he might fulfil the word of the Lord, which He spake concerning the house of Eli in Shiloh.

Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the Lord, and caught hold on the horns of the altar. And it was told king Solomon :—" Joab is fled unto the tabernacle of the Lord; and, behold, he is by the altar." Then Solomon

sent Benaiah the son of Jehoiada, saying:—"Go, fall upon him." And Benaiah came to the tabernacle of the Lord, and said unto him:—"Thus saith the king, Come forth." And he said:—"Nay; but I will die here." And Benaiah brought the king word again, saying:—"Thus saith Joab, and thus he answered me." And the king said unto him:—"Do as he hath said, and fall upon him, and bury him; that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father. And the Lord shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father David not knowing thereof, to wit, Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah. Their blood shall therefore return upon the head of Joab, and upon the head of his seed for ever: but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the Lord." So Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness. And the king put Benaiah the son of Jehoiada in his room over the host: and Zadok the priest did the king put in the room of Abiathar.

And the king sent and called for Shimei, and said unto him:—"Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither. For it shall be, that on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head." And Shimei said unto the king:—"The saying is good: as my lord the king hath said, so will thy servant do." And Shimei dwelt in Jerusalem many days. And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish son of Maachah king of Gath. And they told Shimei, saying:—"Behold, thy servants be in Gath." And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath. And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come

again. And the king sent and called for Shimei, and said unto him:—"Did I not make thee to swear by the Lord, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word that I have heard is good. Why then hast thou not kept the oath of the Lord, and the commandment that I have charged thee with?" The king said moreover to Shimei:—"Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the Lord shall return thy wickedness upon thine own head; and king Solomon shall be blessed, and the throne of David shall be established before the Lord for ever." So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the kingdom was established in the hand of Solomon.

And Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the Lord, and the wall of Jerusalem round about. Only the people sacrificed in high places, because there was no house built unto the name of the Lord, until those days. And Solomon loved the Lord, walking in the statutes of David his father: only he sacrificed and burnt incense in high places. And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt offerings did Solomon offer upon that altar. In Gibeon the Lord appeared to Solomon in a dream by night: and God said:—"Ask what I shall give thee." And Solomon said:—"Thou hast shewed unto Thy servant David my father great mercy, according as he walked before Thee in truth, and in righteousness, and in uprightness of heart with Thee; and Thou hast kept for him this great kindness, that Thou hast given him a son to sit on his throne, as it is this day. And now, O Lord my God, Thou hast made Thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. And Thy servant is in the midst of Thy people which Thou hast chosen, a great people, that cannot be numbered nor counted for

multitude. Give therefore Thy servant an understanding heart to judge Thy people, that I may discern between good and bad: for who is able to judge this Thy so great a people?" And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him:—"Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in My ways, to keep My statutes and My commandments, as thy father David did walk, then I will lengthen thy days." And Solomon awoke; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

Then came there two women, that were harlots, unto the king, and stood before him. And the one woman said:—"O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house. And it came to pass the third day after that I was delivered, that this woman was delivered also: and we were together; there was no stranger with us in the house, save we two in the house. And this woman's child died in the night; because she overlaid it. And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear." And the other woman said:—"Nay; but the living is my son, and the dead is thy son." And this said:—"No; but the dead is thy son, and the living is my son." Thus they spake before the

king. Then said the king:—"The one saith, This is my son that liveth, and thy son is the dead: and the other saith, Nay; but thy son is the dead, and my son is the living." And the king said:—"Bring me a sword." And they brought a sword before the king. And the king said:—"Divide the living child in two, and give half to the one, and half to the other." Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said:—"O my lord, give her the living child, and in no wise slay it." But the other said:—"Let it be neither mine nor thine, but divide it." Then the king answered and said:—"Give her the living child, and in no wise slay it: she is the mother thereof." And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do judgment.

So king Solomon was king over all Israel. And these were the princes which he had; Azariah the son of Zadok the priest, Elihoreph and Ahiah, the sons of Shisha, scribes; Jehoshaphat the son of Ahilud, the recorder. And Benaiah the son of Jehoiada was over the host: and Zadok and Abiathar were the priests: and Azariah the son of Nathan was over the officers: and Zabud the son of Nathan was principal officer, and the king's friend: and Ahishar was over the household: and Adoniram the son of Abda was over the tribute.

And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision. And these are their names: Ben-hur, in the hill country of Ephraim: Ben-dekar, in Makaz, and in Shaalbim, and Beth-shemesh, and Elon-beth-hanan: Ben-hesed, in Aruboth; to him pertained Sochoh, and all the land of Hepher: Ben-abinadab, in all the region of Dor; which had Taphath the daughter of Solomon to wife: Baana the son of Ahilud; to him pertained Taanach and Megiddo, and all Beth-shean, which is by Zartanah beneath Jezreel, from Beth-shean to Abel-meholah, as far as beyond Jokneam: Ben-geber, in Ramoth-gilead; to him pertained the towns of Jair the son of Manasseh, which are in Gilead; to him also pertained the region of Argob, which is

in Bashan, threescore great cities with walls and brasen bars: Ahinadab the son of Iddo had Mahanaim: Ahimaaz was in Naphtali; he also took Basemath the daughter of Solomon to wife: Baanah the son of Hushai was in Asher and in Aloth: Jehoshaphat the son of Paruah, in Issachar: Shimei the son of Elah, in Benjamin: Geber the son of Uri was in the country of Gilead, in the country of Sihon king of the Amorites, and of Og king of Bashan; and he was the only officer which was in the land. Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry.

And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life. And Solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal, ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallowdeer, and fatted fowl. For he had dominion over all the region on this side the river, from Tiphsah even to Gaza, over all the kings on this side the river: and he had peace on all sides round about him. And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beer-sheba, all the days of Solomon. And Solomon had forty thousand stalls for horses for his chariots, and twelve thousand horsemen. And those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing. Barley also and straw for the horses and dromedaries brought they unto the place where it should be, every man according to his charge.

And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about. And he

spake three thousand proverbs: and his songs were a thousand and five. And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes. And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

And Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David. And Solomon sent to Hiram, saying:—"Thou knowest how that David my father could not build an house unto the name of the Lord his God for the wars which were about him on every side, until the Lord put them under the soles of his feet. But now the Lord my God hath given me rest on every side, so that there is neither adversary nor evil occurrent. And, behold, I purpose to build an house unto the name of the Lord my God, as the Lord spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto My name. Now therefore command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt appoint: for thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians." And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said:—"Blessed be the Lord this day, which hath given unto David a wise son over this great people." And Hiram sent to Solomon, saying:—"I have considered the things which thou sentest to me for: and I will do all thy desire concerning timber of cedar, and concerning timber of fir. My servants shall bring them down from Lebanon unto the sea: and I will make them into rafts to go by sea unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them: and thou shalt accomplish my desire, in giving food for my household." So Hiram gave Solomon cedar trees and fir trees according to all his desire.

And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil; thus gave Solomon to Hiram year by year. And the Lord gave Solomon wisdom, as He promised him: and there was peace between Hiram and Solomon; and they two made a league together.

And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men. And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, and two months at home: and Adoniram was over the levy. And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains; beside the chief of Solomon's officers which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work. And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house. And Solomon's builders and Hiram's builders did hew them, and the stonesquarers: so they prepared timber and stones to build the house.

And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord. And the house which king Solomon built for the Lord, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits. And the porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; and ten cubits was the breadth thereof before the house. And for the house he made windows of narrow lights. And against the wall of the house he built chambers round about, against the walls of the house round about, both of the temple and of the oracle: and he made chambers round about: the nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: for without in the wall of the house he made narrowed rests round about, that the beams should not be fastened in the walls of the house. And the house, when it was

in building, was built of stone made ready before it was brought thither; so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building. The door for the middle chamber was in the right side of the house: and they went up with winding stairs into the middle chamber, and out of the middle into the third. So he built the house, and finished it; and covered the house with beams and boards of cedar. And then he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

And the word of the Lord came to Solomon, saying:—"Concerning this house which thou art in building, if thou wilt walk in My statutes, and execute My judgments, and keep all My commandments to walk in them; then will I perform My word with thee, which I spake unto David thy father: and I will dwell among the children of Israel, and will not forsake My people Israel."

So Sŏlomon built the house, and finished it. And he built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the ceiling: and he covered them on the inside with wood, and covered the floor of the house with planks of fir. And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built them for it within, even for the oracle, even for the most holy place. And the house, that is, the temple before the oracle, was forty cubits long. And the cedar of the house within was carved with knops and open flowers: all was cedar; there was no stone seen. And the oracle he prepared in the house within, to set there the ark of the covenant of the Lord. And the oracle in the forepart was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; and so covered the altar which was of cedar. So Solomon overlaid the house within with pure gold: and he drew chains of gold across before the oracle; and he overlaid it with gold. And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that was by the oracle he overlaid with gold.

And within the oracle he made two cherubim of olive tree, each ten cubits high. And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other were ten cubits. And the other cherub was ten cubits: both the cherubim were of one measure and one size. The height of the one cherub was ten cubits, and so was it of the other cherub. And he set the cherubim within the inner house: and they stretched forth the wings of the cherubim, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house. And he overlaid the cherubim with gold. And he carved all the walls of the house round about with carved figures of cherubim and palm trees and open flowers, within and without. And the floor of the house he overlaid with gold, within and without.

And for the entering of the oracle he made doors of olive tree: the lintel and side posts were a fifth part of the wall. The two doors also were of olive tree; and he carved upon them carvings of cherubim and palm trees and open flowers, and overlaid them with gold, and spread gold upon the cherubim, and upon the palm trees. So also made he for the door of the temple posts of olive tree, a fourth part of the wall. And the two doors were of fir tree: the two leaves of the one door were folding, and the two leaves of the other door were folding. And he carved thereon cherubim and palm trees and open flowers: and covered them with gold fitted upon the carved work. And he built the inner court with three rows of hewed stones, and a row of cedar beams.

In the fourth year was the foundation of the house of the Lord laid, in the month Zif: and in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

But Solomon was building his own house thirteen years, and he finished all his house. He built also the house of the forest of Lebanon; the length thereof was

an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars. And it was covered with cedar above upon the beams, that lay on forty five pillars, fifteen in a row. And there were windows in three rows, and light was against light in three ranks. And all the doors and posts were square, with the windows: and light was against light in three ranks. And he made a porch of pillars; the length thereof was fifty cubits, and the breadth thereof thirty cubits: and the porch was before them: and pillars and a threshold before them. Then he made a porch for the throne where he might judge, even the porch of judgment: and it was covered with cedar from one side of the floor to the other. And his house where he dwelt, had another court within the porch, which was of the like work. Solomon made also an house for Pharaoh's daughter, whom he had taken to wife, like unto this porch. All these were of costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and so on the outside toward the great court. And the foundation was of costly stones, even great stones, stones of ten cubits, and stones of eight cubits. And above were costly stones, even hewn stone according to measure, and cedars. And the great court round about had three rows of hewn stones, and a row of cedar beams, both for the inner court of the house of the Lord, and for the porch of the house.

And king Solomon sent and fetched Hiram out of Tyre. He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work. For he cast two pillars of brass, eighteen cubits high apiece: and a line of twelve cubits did compass either of them about. And he made two chapiters of molten brass, to set upon the tops of the pillars: the height of the one chapiter was five cubits, and the height of the other chapiter was five cubits: and nets of checker work, and wreaths of

chain work, for the chapiters which were upon the top of the pillars; seven for the one chapiter, and seven for the other chapiter. And he made the pillars, and two rows round about upon the one network, to cover the chapiters that were upon the top, with pomegranates: and so did he for the other chapiter. And the chapiters that were upon the top of the pillars were of lily work in the porch, four cubits. And there were chapiters above upon the two pillars, close by the belly which was by the network: and the pomegranates were two hundred in rows round about upon the other chapiter. And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz. And upon the top of the pillars was lily work: so was the work of the pillars finished.

And he made a molten sea, ten cubits from the one brim to the other: it was round all about, and its height was five cubits: and a line of thirty cubits did compass it round about. And under the brim of it round about there were knops compassing it, ten in a cubit, compassing the sea round about: the knops were cast in two rows, when it was cast. It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward. And it was an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths.

And he made the ten bases of brass; four cubits was the length of one base, and four cubits the breadth thereof, and three cubits the height of it. And the work of the bases was on this manner: they had borders, and the borders were between the ledges: and on the borders that were between the ledges were lions, oxen, and cherubim: and upon the ledges there was a base above: and beneath the lions and oxen were wreaths of hanging work. And every base had four brasen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver were the undersetters molten,

with wreaths at the side of each. And the mouth of it within the chapiter and above was a cubit: but the mouth thereof was round after the work of the base, a cubit and an half: and also upon the mouth of it were gravings with their borders, foursquare, not round. And under the borders were four wheels; and the axletrees of the wheels were joined to the base: and the height of a wheel was a cubit and half a cubit. And the work of the wheels was like the work of a chariot wheel: their axletrees, and their naves, and their felloes, and their spokes, were all molten. And there were four undersetters to the four corners of one base: and the undersetters were of the very base itself. And in the top of the base was there a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof were of the same. For on the plates of the ledges thereof, and on the borders thereof, he graved cherubim, lions, and palm trees, according to the proportion of every one, and additions round about. After this manner he made the ten bases: all of them had one casting, one measure, and one size.

Then made he ten lavers of brass: one laver contained forty baths: and every laver was four cubits: and upon every one of the ten bases one laver. And he put five bases on the right side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south. And Hiram made the lavers, and the shovels, and the basons. So Hiram made an end of doing all the work that he made king Solomon for the house of the Lord: the two pillars, and the two bowls of the chapiters that were on the top of the two pillars; and the two networks, to cover the two bowls of the chapiters which were upon the top of the pillars; and four hundred pomegranates for the two networks, even two rows of pomegranates for one network, to cover the two bowls of the chapiters that were upon the pillars; and the ten bases, and ten lavers on the bases; and one sea, and twelve oxen under the sea; and the pots, and the shovels, and the basons: and all these vessels, which Hiram made to king Solomon for the house of the Lord, were of bright brass. In the plain of Jordan did the king cast them,

in the clay ground between Succoth and Zarthan. And Solomon left all the vessels unweighed, because they were exceeding many: neither was the weight of the brass found out.

And Solomon made all the vessels that pertained unto the house of the Lord: the altar of gold, and the table of gold, whereupon the shewbread was, and the candlesticks of pure gold, five on the right side, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs of gold, and the bowls, and the snuffers, and the basons, and the spoons, and the censers of pure gold; and the hinges of gold, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the temple. So was ended all the work that king Solomon made for the house of the Lord. And Solomon brought in the things which David his father had dedicated; even the silver, and the gold, and the vessels, did he put among the treasures of the house of the Lord.

Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the Lord out of the city of David, which is Zion. And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month. And all the elders of Israel came, and the priests took up the ark. And they brought up the ark of the Lord, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up. And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude. And the priests brought in the ark of the covenant of the Lord unto its place, into the oracle of the house, to the most holy place, even under the wings of the cherubim. For the cherubim spread forth their two wings over the place of the ark, and the cherubim covered the ark and the staves thereof above. And they drew out the staves, that the ends of the staves were seen from the holy place before the

oracle, and they were not seen without: and there they are unto this day. There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt. And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord.

Then spake Solomon:—

The Lord said that He would dwell in the thick darkness.
I have surely built Thee an house to dwell in,
A settled place for Thee to abide in for ever.

And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood;) and he said:—"Blessed be the Lord God of Israel, which spake with His mouth unto David my father, and hath with His hand fulfilled it, saying, Since the day that I brought forth My people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that My name might be therein; but I chose David to be over My people Israel. And it was in the heart of David my father to build an house for the name of the Lord God of Israel. And the Lord said unto David my father, Whereas it was in thine heart to build an house unto My name, thou didst well that it was in thine heart. Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto My name. And the Lord hath performed His word that He spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the Lord promised, and have built an house for the name of the Lord God of Israel. And I have set there a place for the ark, wherein is the covenant of the Lord, which He made with our fathers, when He brought them out of the land of Egypt."

And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward heaven: and he said:—"Lord God of Israel, there is no God like Thee, in heaven

above, or on earth beneath, who keepest covenant and mercy with Thy servants that walk before Thee with all their heart: who hast kept with Thy servant David my father that Thou promisedst him: Thou spakest also with Thy mouth, and hast fulfilled it with Thine hand, as it is this day. Therefore now, Lord God of Israel, keep with Thy servant David my father that Thou promisedst him, saying, There shall not fail thee a man in My sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before Me as thou hast walked before Me. And now, O God of Israel, let Thy word, I pray Thee, be verified, which Thou spakest unto Thy servant David my father. But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain Thee; how much less this house that I have builded? Yet have Thou respect unto the prayer of Thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer, which Thy servant prayeth before Thee to-day: that Thine eyes may be open toward this house night and day, even toward the place of which Thou hast said, My name shall be there: that Thou mayest hearken unto the prayer which Thy servant shall make toward this place. And hearken Thou to the supplication of Thy servant, and of Thy people Israel, when they shall pray toward this place: and hear Thou in heaven Thy dwelling place: and when Thou hearest, forgive.

"If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before Thine altar in this house: then hear Thou in heaven, and do, and judge Thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

"When Thy people Israel be smitten down before the enemy, because they have sinned against Thee, and shall turn again to Thee, and confess Thy name, and pray, and make supplication unto Thee in this house: then hear Thou in heaven, and forgive the sin of Thy people Israel, and bring them again unto the land which Thou gavest unto their fathers.

"When heaven is shut up, and there is no rain, because

they have sinned against Thee; if they pray toward this place, and confess Thy name, and turn from their sin, when Thou afflictest them: then hear Thou in heaven, and forgive the sin of Thy servants, and of Thy people Israel, that Thou teach them the good way wherein they should walk, and give rain upon Thy land, which Thou hast given to Thy people for an inheritance.

"If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpiller; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness there be; what prayer and supplication soever be made by any man, or by all Thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house: then hear Thou in heaven Thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart Thou knowest; (for Thou, even Thou only, knowest the hearts of all the children of men;) that they may fear Thee all the days that they live in the land which Thou gavest unto our fathers. Moreover concerning a stranger, that is not of Thy people Israel, but cometh out of a far country for Thy name's sake; (for they shall hear of Thy great name, and of Thy strong hand, and of Thy stretched out arm;) when he shall come and pray toward this house: hear Thou in heaven Thy dwelling place, and do according to all that the stranger calleth to Thee for: that all people of the earth may know Thy name, to fear Thee, as do Thy people Israel; and that they may know that this house, which I have builded, is called by Thy name.

"If Thy people go out to battle against their enemy, whithersoever Thou shalt send them, and shall pray unto the Lord toward the city which Thou hast chosen, and toward the house that I have built for Thy name: then hear Thou in heaven their prayer and their supplication, and maintain their cause. If they sin against Thee, (for there is no man that sinneth not,) and Thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near; yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto Thee in the land of them

that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness; and so return unto Thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto Thee toward their land, which Thou gavest unto their fathers, the city which Thou hast chosen, and the house which I have built for Thy name: then hear Thou their prayer and their supplication in heaven Thy dwelling place, and maintain their cause, and forgive Thy people that have sinned against Thee, and all their transgressions wherein they have transgressed against Thee, and give them compassion before them who carried them captive, that they may have compassion on them: for they be Thy people, and Thine inheritance, which Thou broughtest forth out of Egypt, from the midst of the furnace of iron: that Thine eyes may be open unto the supplication of Thy servant, and unto the supplication of Thy people Israel, to hearken unto them in all that they call for unto Thee. For Thou didst separate them from among all the people of the earth, to be Thine inheritance, as Thou spakest by the hand of Moses Thy servant, when Thou broughtest our fathers out of Egypt, O Lord God."

And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees with his hands spread up to heaven. And he stood, and blessed all the congregation of Israel with a loud voice, saying:—"Blessed be the Lord, that hath given rest unto His people Israel, according to all that He promised: there hath not failed one word of all His good promise, which He promised by the hand of Moses His servant. The Lord our God be with us, as He was with our fathers: let Him not leave us, nor forsake us: that He may incline our hearts unto Him, to walk in all His ways, and to keep His commandments, and His statutes, and His judgments, which He commanded our fathers. And let these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that He maintain the cause of His servant, and the cause of His people Israel at all times, as the

matter shall require: that all the people of the earth may know that the Lord is God, and that there is none else. Let your heart therefore be perfect with the Lord our God, to walk in His statutes, and to keep His commandments, as at this day."

And the king, and all Israel with him, offered sacrifice before the Lord. And Solomon offered a sacrifice of peace offerings, which he offered unto the Lord, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the Lord. The same day did the king hallow the middle of the court that was before the house of the Lord: for there he offered burnt offerings, and meal offerings, and the fat of the peace offerings: because the brasen altar that was before the Lord was too little to receive the burnt offerings, and meal offerings, and the fat of the peace offerings. And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the Lord our God, seven days and seven days, even fourteen days. On the eighth day he sent the people away: and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the Lord had done for David his servant, and for Israel his people.

And it came to pass, when Solomon had finished the building of the house of the Lord, and the king's house, and all Solomon's desire which he was pleased to do, that the Lord appeared to Solomon the second time, as He had appeared unto him at Gibeon. And the Lord said unto him:—"I have heard thy prayer and thy supplication, that thou hast made before Me: I have hallowed this house, which thou hast built, to put My name there for ever; and Mine eyes and Mine heart shall be there perpetually. And if thou wilt walk before Me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep My statutes and My judgments: then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon

the throne of Israel. But if ye shall at all turn from following Me, ye or your children, and will not keep My commandments and My statutes which I have set before you, but go and serve other gods, and worship them: then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for My name, will I cast out of My sight; and Israel shall be a proverb and a byword among all people: and at this house, which is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the Lord done thus unto this land, and to this house? And they shall answer, Because they forsook the Lord their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the Lord brought upon them all this evil."

And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the Lord, and the king's house, (now Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee. And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not. And he said:—"What cities are these which thou hast given me, my brother?" And he called them the land of Cabul unto this day. And Hiram sent to the king sixscore talents of gold.

And this is the reason of the levy which king Solomon raised; for to build the house of the Lord, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer. For Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it for a present unto his daughter, Solomon's wife. And Solomon built Gezer, and Beth-horon the nether, and Baalath, and Tamar in the wilderness, in the land, and all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

And all the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel, their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bondservice unto this day. But of the children of Israel did Solomon make no bondmen: but they were men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen. These were the chief of the officers that were over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work. But Pharaoh's daughter came up out of the city of David unto her house which Solomon had built for her: then did he build Millo. And three times in a year did Solomon offer burnt offerings and peace offerings upon the altar which he built unto the Lord, and he burnt incense upon the altar that was before the Lord. So he finished the house.

And king Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom. And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon.

And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions: there was not any thing hid from the king, which he told her not. And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the Lord; there was no more spirit in her. And she said to the king:—"It was a true report that I heard in mine own

land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel: because the Lord loved Israel for ever, therefore made He thee king, to do judgment and justice." And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon. And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones. And the king made of the almug trees pillars for the house of the Lord, and for the king's house, harps also and psalteries for singers: there came no such almug trees, nor were seen unto this day. And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold, beside that he had of the merchantmen, and of the traffic of the spice merchants, and of all the kings of Arabia, and of the governors of the country. And king Solomon made two hundred targets of beaten gold: six hundred shekels of gold went to one target. And he made three hundred shields of beaten gold; three pound of gold went to one shield: and the king put them in the house of the forest of Lebanon. Moreover the king made a great throne of ivory, and overlaid it with the best gold. The throne had six steps, and the top of the throne was round behind: and there were stays on either side on the place of the seat, and two lions stood beside the stays. And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom. And all king Solomon's drinking vessels were of gold, and all the

vessels of the house of the forest of Lebanon were of pure gold; none were of silver: it was nothing accounted of in the days of Solomon. For the king had at sea a navy of Tarshish with the navy of Hiram: once in three years came the navy of Tarshish, bringing gold, and silver, ivory, and apes, and peacocks.

So king Solomon exceeded all the kings of the earth for riches and for wisdom. And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart. And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year. And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem. And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycomore trees that are in the vale, for abundance. And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price. And a chariot came up and went out of Egypt for six hundred shekels of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring them out by their means.

But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; of the nations concerning which the Lord said unto the children of Israel:—"Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods;" Solomon clave unto these in love. And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. And Solomon did evil in the sight of the Lord,

and went not fully after the Lord, as did David his father. Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods. And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded. Wherefore the Lord said unto Solomon:—"Forasmuch as this is done of thee, and thou hast not kept My covenant and My statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David My servant's sake, and for Jerusalem's sake which I have chosen."

And the Lord stirred up an adversary unto Solomon, Hadad the Edomite: he was of the king's seed in Edom. For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom; (for six months did Joab remain there with all Israel, until he had cut off every male in Edom;) that Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad being yet a little child. And they arose out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him an house, and appointed him victuals, and gave him land. And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen. And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's household among the sons of Pharaoh. And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the

host was dead, Hadad said to Pharaoh:—"Let me depart, that I may go to mine own country." Then Pharaoh said unto him:—"But what hast thou lacked with me, that, behold, thou seekest to go to thine own country?" And he answered:—"Nothing: howbeit let me go in any wise."

And God stirred him up another adversary, Rezon the son of Eliadah, which fled from his lord Hadadezer king of Zobah: and he gathered men unto him, and became captain over a band, when David slew them of Zobah: and they went to Damascus, and dwelt therein, and reigned in Damascus. And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad did: and he abhorred Israel, and reigned over Syria.

And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name was Zeruah, a widow woman, even he lifted up his hand against the king. And this was the cause that he lifted up his hand against the king: Solomon built Millo, and repaired the breach of the city of David his father. And the man Jeroboam was a mighty man of valour: and Solomon seeing the young man that he was industrious, made him ruler over all the charge of the house of Joseph. And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field: and Ahijah caught the new garment that was on him, and rent it in twelve pieces: and he said to Jeroboam:—"Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: (but he shall have one tribe for My servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:) because that they have forsaken Me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in My ways, to do that which is right in Mine eyes, and to keep My statutes and My judgments, as did David his

father. Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David My servant's sake, whom I chose, because he kept My commandments and My statutes: but I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes. And unto his son will I give one tribe, that David My servant may have a light alway before Me in Jerusalem, the city which I have chosen Me to put My name there. And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel. And it shall be, if thou wilt hearken unto all that I command thee and wilt walk in My ways, and do that which is right in My sight, to keep My statutes and My commandments, as David My servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee. And I will for this afflict the seed of David, but not for ever." Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

And the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the book of the acts of Solomon? And the time that Solomon reigned in Jerusalem over all Israel was forty years. And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead.

And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king. And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;) that they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying:—"Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee." And he said unto them:—"Depart yet for three days, then come again to me." And the people departed.

And king Rehoboam consulted with the old men, that

stood before Solomon his father while he yet lived, and said:—"How do ye advise that I may answer this people?" And they spake unto him, saying:—"If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever." But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him: and he said unto them:—"What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?" And the young men that were grown up with him spake unto him, saying:—"Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions." So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying:—"Come to me again the third day." And the king answered the people roughly, and forsook the old men's counsel that they gave him; and spake to them after the counsel of the young men, saying:—"My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions." Wherefore the king hearkened not unto the people; for the cause was from the Lord, that He might perform His saying, which the Lord spake by Ahijah the Shilonite unto Jeroboam the son of Nebat. So when all Israel saw that the king hearkened not unto them, the people answered the king, saying:—"What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David." So Israel departed unto their tents. But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them. Then king Rehoboam sent Adoram, who was over the tribute; and all Israel stoned him with stones,

that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem. So Israel rebelled against the house of David unto this day. And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.

And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon. But the word of God came unto Shemaiah the man of God, saying:—"Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying, Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from Me." They hearkened therefore to the word of the Lord, and returned to depart, according to the word of the Lord.

Then Jeroboam built Shechem in the hill country of Ephraim, and dwelt therein; and went out from thence, and built Penuel. And Jeroboam said in his heart:—"Now shall the kingdom return to the house of David: if this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah." Whereupon the king took counsel, and made two calves of gold, and said unto them:—"It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt." And he set the one in Beth-el, and the other put he in Dan. And this thing became a sin: for the people went to worship before each of them, even unto Dan. And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi. And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar.

So did he in Beth-el, sacrificing unto the calves that he had made: and he placed in Beth-el the priests of the high places which he had made. So he offered upon the altar which he had made in Beth-el the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense.

And, behold, there came a man of God out of Judah by the word of the Lord unto Beth-el: and Jeroboam stood by the altar to burn incense. And he cried against the altar in the word of the Lord, and said:—"O altar, altar, thus saith the Lord; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee." And he gave a sign the same day, saying:—"This is the sign which the Lord hath spoken; Behold the altar shall be rent, and the ashes that are upon it shall be poured out." And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hands from the altar, saying:—"Lay hold on him." And his hand, which he put forth against him, dried up, so that he could not pull it in again to him. The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the Lord. And the king answered and said unto the man of God:—"Intreat now the face of the Lord thy God, and pray for me, that my hand may be restored me again." And the man of God besought the Lord, and the king's hand was restored him again, and became as it was before. And the king said unto the man of God:—"Come home with me, and refresh thyself, and I will give thee a reward." And the man of God said unto the king:—"If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place: for so was it charged me by the word of the Lord, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest." So he went another way, and returned not by the way that he came to Beth-el.

Now there dwelt an old prophet in Beth-el; and his sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father. And their father said unto them:—"What way went he?" For his sons had seen what way the man of God went, which came from Judah. And he said unto his sons:—"Saddle me the ass." So they saddled him the ass: and he rode thereon, and went after the man of God, and found him sitting under an oak: and he said unto him:—"Art thou the man of God that camest from Judah?" And he said:—"I am." Then he said unto him:—"Come home with me, and eat bread." And he said:—"I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place: for it was said to me by the word of the Lord, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest." He said unto him:—"I am a prophet also as thou art; and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water." But he lied unto him. So he went back with him, and did eat bread in his house, and drank water.

And it came to pass, as they sat at the table, that the word of the Lord came unto the prophet that brought him back: and he cried unto the man of God that came from Judah, saying:—"Thus saith the Lord, Forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee, but camest back, and hast eaten bread and drunk water in the place, of the which the Lord did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers." And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, to wit, for the prophet whom he had brought back. And when he was gone, a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase. And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the car-

case: and they came and told it in the city where the old prophet dwelt. And when the prophet that brought him back from the way heard thereof, he said:—"It is the man of God, who was disobedient unto the word of the Lord: therefore the Lord hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the Lord, which He spake unto him." And he spake to his sons, saying:—"Saddle me the ass." And they saddled it. And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor torn the ass. And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him. And he laid his carcase in his own grave; and they mourned over him, saying:—"Alas, my brother!" And it came to pass, after he had buried him, that he spake to his sons, saying:—"When I am dead, then bury me in the sepulchre wherein the man of God is buried; lay my bones beside his bones: for the saying which he cried by the word of the Lord against the altar in Beth-el, and against all the houses of the high places which are in the cities of Samaria, shall surely come to pass."

After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became one of the priests of the high places. And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth.

At that time Abijah the son of Jeroboam fell sick. And Jeroboam said to his wife:—"Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there is Ahijah the prophet, which told me that I should be king over this people. And take with thee ten loaves, and cracknels, and a cruse of honey, and go to him: he shall tell thee what shall become of the child." And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes were set by reason of his age. And the

Lord said unto Ahijah :—" Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he is sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself to be another woman."

And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said :—" Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings. Go, tell Jeroboam, Thus saith the Lord God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over My people Israel, and rent the kingdom away from the house of David, and gave it thee: and yet thou hast not been as My servant David, who kept My commandments, and who followed Me with all his heart, to do that only which was right in Mine eyes; but hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke Me to anger, and hast cast Me behind thy back: therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam every man child, him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone. Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the Lord hath spoken it. Arise thou therefore, get thee to thine own house: and when thy feet enter into the city, the child shall die. And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him there is found some good thing toward the Lord God of Israel in the house of Jeroboam. Moreover the Lord shall raise Him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now. For the Lord shall smite Israel, as a reed is shaken in the water, and He shall root up Israel out of this good land, which He gave to their fathers, and shall scatter them beyond the river, because they have made their Asherim, provoking the Lord to anger. And He shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin." And Jeroboam's wife arose, and

departed, and came to Tirzah: and when she came to the threshold of the door, the child died; and they buried him; and all Israel mourned for him, according to the word of the Lord, which He spake by the hand of His servant Ahijah the prophet.

And the rest of the acts of Jeroboam, how he warred, and how he reigned, behold, they are written in the book of the chronicles of the kings of Israel. And the days which Jeroboam reigned were two and twenty years: and he slept with his fathers, and Nadab his son reigned in his stead.

And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the Lord did choose out of all the tribes of Israel, to put His name there. And his mother's name was Naamah an Ammonitess. And Judah did evil in the sight of the Lord, and they provoked Him to jealousy with their sins which they had committed, above all that their fathers had done. For they also built them high places, and images, and Asherim, on every high hill, and under every green tree. And there were also sodomites in the land: and they did according to all the abominations of the nations which the Lord cast out before the children of Israel.

And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem: and he took away the treasures of the house of the Lord, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made. And king Rehoboam made in their stead brasen shields, and committed them unto the hands of the chief of the guard, which kept the door of the king's house. And it was so when the king went into the house of the Lord, that the guard bare them, and brought them back into the guard chamber.

Now the rest of the acts of Rehoboam, and all that he did, are they not written in the book of the chronicles of the kings of Judah? And there was war between Rehoboam and Jeroboam all their days. And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name

was Naamah an Ammonitess. And Abijam his son reigned in his stead.

Now in the eighteenth year of king Jeroboam the son of Nebat reigned Abijam over Judah. Three years reigned he in Jerusalem. And his mother's name was Maachah, the daughter of Abishalom. And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the Lord his God, as the heart of David his father. Nevertheless for David's sake did the Lord his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem: because David did that which was right in the eyes of the Lord, and turned not aside from any thing that He commanded him all the days of his life, save only in the matter of Uriah the Hittite. And there was war between Rehoboam and Jeroboam all the days of his life.

Now the rest of the acts of Abijam, and all that he did, are they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam. And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead.

And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah. And forty and one years reigned he in Jerusalem. And his mother's name was Maachah, the daughter of Abishalom. And Asa did that which was right in the eyes of the Lord, as did David his father. And he took away the sodomites out of the land, and removed all the idols that his fathers had made. And also Maachah his mother, even her he removed from being queen, because she had made an abominable image for an Asherah; and Asa destroyed her idol, and burnt it by the brook Kidron. But the high places were not removed: nevertheless Asa's heart was perfect with the Lord all his days. And he brought in the things which his father had dedicated, and the things which himself had dedicated, into the house of the Lord, silver, and gold, and vessels.

And there was war between Asa and Baasha king of Israel all their days. And Baasha king of Israel went up against Judah, and built Ramah, that he might not

suffer any to go out or come in to Asa king of Judah. Then Asa took all the silver and the gold that were left in the treasures of the house of the Lord, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to Benhadad, the son of Tabrimmon, the son of Hezion, king of Syria, that dwelt at Damascus, saying:—"There is a league between me and thee, and between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may depart from me." So Benhadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali. And it came to pass, when Baasha heard thereof, that he left off building of Ramah, and dwelt in Tirzah. Then king Asa made a proclamation throughout all Judah; none was exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built with them Geba of Benjamin, and Mizpah.

The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, are they not written in the book of the chronicles of the kings of Judah? Nevertheless in the time of his old age he was diseased in his feet. And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoshaphat his son reigned in his stead.

And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years. And he did evil in the sight of the Lord, and walked in the way of his father, and in his sin wherewith he made Israel to sin. And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which belonged to the Philistines; for Nadab and all Israel laid siege to Gibbethon. Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead. And it came to pass, when he reigned, that he smote all the house of Jeroboam;

he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the Lord, which He spake by His servant Ahijah the Shilonite: because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the Lord God of Israel to anger.

Now the rest of the acts of Nadab, and all that he did, are they not written in the book of the chronicles of the kings of Israel? And there was war between Asa and Baasha king of Israel all their days. In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years. And he did evil in the sight of the Lord, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.

Then the word of the Lord came to Jehu the son of Hanani against Baasha, saying:—"Forasmuch as I exalted thee out of the dust, and made thee prince over My people Israel; and thou hast walked in the way of Jeroboam, and hast made My people Israel to sin, to provoke Me to anger with their sins; behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thy house like the house of Jeroboam the son of Nebat. Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat." Now the rest of the acts of Baasha, and what he did, and his might, are they not written in the book of the chronicles of the kings of Israel? So Baasha slept with his fathers, and was buried in Tirzah: and Elah his son reigned in his stead. And also by the hand of the prophet Jehu the son of Hanani came the word of the Lord against Baasha, and against his house, even for all the evil that he did in the sight of the Lord, in provoking Him to anger with the work of his hands, in being like the house of Jeroboam; and because he killed him.

In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years. And his servant Zimri, captain of half his chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza,

steward of his house in Tirzah. And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead. And it came to pass, when he began to reign, as soon as he sat on his throne, that he slew all the house of Baasha: he left him not a single man child, neither of his kinsfolks, nor of his friends. Thus did Zimri destroy all the house of Baasha, according to the word of the Lord, which He spake against Baasha by Jehu the prophet, for all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the Lord God of Israel to anger with their vanities. Now the rest of the acts of Elah, and all that he did, are they not written in the book of the chronicles of the kings of Israel?

In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. And the people were encamped against Gibbethon, which belonged to the Philistines. And the people that were encamped heard say:—"Zimri hath conspired, and hath also slain the king:" wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp. And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah. And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died, for his sins which he sinned in doing evil in the sight of the Lord, in walking in the way of Jeroboam, and in this sin which he did, to make Israel to sin. Now the rest of the acts of Zimri, and his treason that he wrought, are they not written in the book of the chronicles of the kings of Israel?

Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri. But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned. In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah. And he

bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria. But Omri wrought evil in the eyes of the Lord, and did worse than all that were before him. For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the Lord God of Israel to anger with their vanities. Now the rest of the acts of Omri which he did, and his might that he shewed, are they not written in the book of the chronicles of the kings of Israel? So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years. And Ahab the son of Omri did evil in the sight of the Lord above all that were before him. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. And Ahab made the Asherah; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him.

In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which He spake by Joshua the son of Nun.

And Elijah the Tishbite, who was of Tishbeh of Gilead, said unto Ahab:—"As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." And the word of the Lord came unto him, saying:—"Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there." So he went

and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that is before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

And the word of the Lord came unto him, saying:—"Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee."

So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said:—"Fetch me, I pray thee, a little water in a vessel, that I may drink." And as she was going to fetch it, he called to her, and said:—"Bring me, I pray thee, a morsel of bread in thine hand." And she said:—"As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die." And Elijah said unto her:—"Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth." And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which He spake by Elijah.

And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. And she said unto Elijah:—"What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?" And he said unto her:—"Give me thy son." And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.

And he cried unto the Lord, and said: "O Lord my God, hast Thou also brought evil upon the widow with whom I sojourn, by slaying her son?" And he stretched himself upon the child three times, and cried unto the Lord, and said: "O Lord my God, I pray Thee, let this child's soul come into him again." And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said: "See, thy son liveth." And the woman said to Elijah:—"Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth."

And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying:—"Go, shew thyself unto Ahab; and I will send rain upon the earth." And Elijah went to shew himself unto Ahab. And there was a sore famine in Samaria. And Ahab called Obadiah, which was the governor of his house. (Now Obadiah feared the Lord greatly: for it was so, when Jezebel cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.) And Ahab said unto Obadiah: "Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts." So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said:—"Is it thou, my lord Elijah?" And he answered him:—"It is I: go, tell thy lord, Behold, Elijah is here." And he said:—"What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me? As the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not there; he took an oath of the kingdom and nation, that they found thee not. And now thou sayest, Go, tell thy lord,

Behold, Elijah is here. And it shall come to pass, as soon as I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the Lord from my youth. Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water? And now thou sayest, Go, tell thy lord, Behold, Elijah is here; and he shall slay me." And Elijah said: "As the Lord of hosts liveth, before whom I stand, I will surely shew myself unto him to-day." So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

And it came to pass, when Ahab saw Elijah, that Ahab said unto him: "Art thou he that troubleth Israel?" And he answered: "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed the Baalim. Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the Asherah four hundred, which eat at Jezebel's table." So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel. And Elijah came unto all the people, and said: "How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then follow him." And the people answered him not a word. Then said Elijah unto the people: "I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under: and call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God." And all the people answered and said: "It is well spoken." And Elijah said unto the prophets of Baal: "Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the

name of your gods, but put no fire under." And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying:—"O Baal, hear us." But there was no voice, nor any that answered. And they leaped upon the altar which was made. And it came to pass at noon, that Elijah mocked them, and said:—"Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked." And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.

And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded. And Elijah said unto all the people:—"Come near unto me." And all the people came near unto him. And he repaired the altar of the Lord that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name: and with the stones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid it on the wood, and said:—"Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood." And he said:—"Do it the second time." And they did it the second time. And he said:—"Do it the third time." And they did it the third time. And the water ran round about the altar; and he filled the trench also with water. And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said:—"Lord God of Abraham, Isaac, and of Israel, let it be known this day that Thou art God in Israel, and that I am Thy servant, and that I have done all these things at Thy word. Hear me, O Lord, hear me, that this people may know that Thou art the Lord God, and that Thou hast turned their heart back again." Then the fire of the Lord

fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said:—"The Lord, He is the God; the Lord, He is the God." And Elijah said unto them:—"Take the prophets of Baal; let not one of them escape." And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

And Elijah said unto Ahab:—"Get thee up, eat and drink; for there is a sound of abundance of rain." So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, and said to his servant:—"Go up now, look toward the sea." And he went up, and looked, and said:—"There is nothing." And he said:—"Go again seven times." And it came to pass at the seventh time, that he said:—"Behold, there ariseth a little cloud out of the sea, like a man's hand." And he said:—"Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not." And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. Then Jezebel sent a messenger unto Elijah, saying:—"So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time." And when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said:—"It is enough; now, O Lord, take away my life; for I am not better than my fathers." And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him:—"Arise and eat."

And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said :—"Arise and eat; because the journey is too great for thee." And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

And he came thither unto a cave, and lodged there; and, behold, the word of the Lord came to him, and He said unto him :—"What doest thou here, Elijah?" And he said :—"I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." And He said: —"Go forth, and stand upon the mount before the Lord." And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said :— "What doest thou here, Elijah?" And he said :—"I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." And the Lord said unto him: —"Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria: and Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room. And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay.

Yet I have left Me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."

So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him. And he left the oxen, and ran after Elijah, and said:—"Let me, I pray thee, kiss my father and my mother, and then I will follow thee." And he said unto him:—"Go back again: for what have I done to thee?" And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

And Ben-hadad the king of Syria gathered all his host together: and there were thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it. And he sent messengers to Ahab king of Israel into the city, and said unto him:—"Thus saith Ben-hadad, thy silver and thy gold is mine; thy wives also and thy children, even the goodliest, are mine." And the king of Israel answered and said:—"My lord, O king, according to thy saying, I am thine, and all that I have." And the messengers came again, and said:—"Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children; yet I will send my servants unto thee to-morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, that whatsoever is pleasant in thine eyes, they shall put it in their hand, and take it away." Then the king of Israel called all the elders of the land, and said:—"Mark, I pray you, and see how this man seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and I denied him not." And all the elders and all the people said unto him:—"Hearken not unto him, nor consent." Wherefore he said unto the messengers of Ben-hadad:—"Tell my lord the king, All

that thou didst send for to thy servant at the first I will do: but this thing I may not do." And the messengers departed, and brought him word again. And Ben-hadad sent unto him, and said:—"The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me." And the king of Israel answered and said:—"Tell him, Let not him that girdeth on his harness boast himself as he that putteth it off." And it came to pass, when Ben-hadad heard this message, as he was drinking, he and the kings in the pavilions, that he said unto his servants:—"Set yourselves in array." And they set themselves in array against the city.

And, behold, there came a prophet unto Ahab king of Israel, saying:—"Thus saith the Lord, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I am the Lord." And Ahab said:—"By whom?" And he said:—"Thus saith the Lord, Even by the young men of the princes of the provinces." Then he said:—"Who shall order the battle?" And he answered:—"Thou." Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbered all the people, even all the children of Israel, being seven thousand. And they went out at noon. But Ben-hadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him. And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying:—"There are men come out of Samaria." And he said:—"Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive." So these young men of the princes of the provinces came out of the city, and the army which followed them. And they slew every one his man: and the Syrians fled; and Israel pursued them: and Ben-hadad the king of Syria escaped on an horse with the horsemen. And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

And the prophet came out to the king of Israel, and

said unto him:—"Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of Syria will come up against thee." And the servants of the king of Syria said unto him:—"Their gods are gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they. And do this thing, Take the kings away, every man out of his place, and put captains in their rooms: and number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, and surely we shall be stronger than they." And he hearkened unto their voice, and did so. And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek, to fight against Israel. And the children of Israel were numbered, and were all present, and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.

And there came a man of God, and spake unto the king of Israel, and said:—"Thus saith the Lord, Because the Syrians have said, The Lord is God of the hills, but He is not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the Lord." And they pitched one over against the other seven days. And so it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day. But the rest fled to Aphek, into the city; and there a wall fell upon twenty and seven thousand of the men that were left.

And Ben-hadad fled, and came into the city, into an inner chamber. And his servants said unto him:—"Behold now, we have heard that the kings of the house of Israel are merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life." So they girded sackcloth on their loins, and put ropes on their heads, and came to the king of Israel, and said:—"Thy servant Ben-hadad saith, I pray thee, let me live." And he said:—"Is he yet

alive? he is my brother." Now the men did diligently observe and hasted to catch whether it were his mind: and they said:—"Thy brother Ben-hadad?" Then he said:—"Go ye, bring him." Then Ben-hadad came forth to him; and he caused him to come up into the chariot. And Ben-hadad said unto him:—"The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria." Then said Ahab:—"I will send thee away with this covenant." So he made a covenant with him, and sent him away.

And a certain man of the sons of the prophets said unto his neighbour by the word of the Lord:—"Smite me, I pray thee." And the man refused to smite him. Then said he unto him:—"Because thou hast not obeyed the voice of the Lord, behold, as soon as thou art departed from me, a lion shall slay thee." And as soon as he was departed from him, a lion found him, and slew him. Then he found another man, and said:—"Smite me, I pray thee." And the man smote him, so that in smiting he wounded him. So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face. And as the king passed by, he cried unto the king: and he said:—"Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver. And as thy servant was busy here and there, he was gone." And the king of Israel said unto him:—"So shall thy judgment be; thyself hast decided it." And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he was of the prophets. And he said unto him:—"Thus saith the Lord, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people." And the king of Israel went to his house heavy and displeased, and came to Samaria.

And it came to pass after these things, that Naboth

the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria. And Ahab spake unto Naboth, saying :—" Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house : and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money." And Naboth said to Ahab :—" The Lord forbid it me, that I should give the inheritance of my fathers unto thee." And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him : for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread. But Jezebel his wife came to him, and said unto him :—" Why is thy spirit so sad, that thou eatest no bread?" And he said unto her :—" Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it : and he answered, I will not give thee my vineyard." And Jezebel his wife said unto him :—" Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry : I will give thee the vineyard of Naboth the Jezreelite."

So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth. And she wrote in the letters, saying :—" Proclaim a fast, and set Naboth on high among the people : and set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die." And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them. They proclaimed a fast, and set Naboth on high among the people. And there came in two men, children of Belial, and sat before him : and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying :—" Naboth did blaspheme God and the king." Then they carried him forth

out of the city, and stoned him with stones, that he died. Then they sent to Jezebel, saying :—" Naboth is stoned, and is dead." And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab :—" Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money : for Naboth is not alive, but dead." And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

And the word of the Lord came to Elijah the Tishbite, saying :—" Arise, go down to meet Ahab king of Israel, which is in Samaria : behold, he is in the vineyard of Naboth, whither he is gone down to possess it. And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine." And Ahab said to Elijah :—" Hast thou found me, O mine enemy?" And he answered :—" I have found thee : because thou hast sold thyself to work evil in the sight of the Lord. Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab every man child, and him that is shut up and him that is left in Israel, and will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked Me to anger, and made Israel to sin." And of Jezebel also spake the Lord, saying :—" The dogs shall eat Jezebel by the wall of Jezreel. Him that dieth of Ahab in the city the dogs shall eat ; and him that dieth in the field shall the fowls of the air eat." But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up. And he did very abominably in following idols, according to all things as did the Amorites, whom the Lord cast out before the children of Israel. And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. And the word of the

Lord came to Elijah the Tishbite, saying:—"Seest thou how Ahab humbleth himself before Me? because he humbleth himself before Me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house."

And they continued three years without war between Syria and Israel. And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel. And the king of Israel said unto his servants:—"Know ye that Ramoth in Gilead is ours, and we be still, and take it not out of the hand of the king of Syria?" And he said unto Jehoshaphat:—"Wilt thou go with me to battle to Ramoth-gilead?" And Jehoshaphat said to the king of Israel:—"I am as thou art, my people as thy people, my horses as thy horses." And Jehoshaphat said unto the king of Israel:—"Enquire, I pray thee, at the word of the Lord to-day." Then the king of Israel gathered the prophets together, about four hundred men, and said unto them:—"Shall I go against Ramoth-gilead to battle, or shall I forbear?" And they said:—"Go up; for the Lord shall deliver it into the hand of the king." And Jehoshaphat said:—"Is there not here a prophet of the Lord besides, that we might enquire of him?" And the king of Israel said unto Jehoshaphat:—"There is yet one man, Micaiah the son of Imlah, by whom we may enquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil." And Jehoshaphat said:—"Let not the king say so." Then the king of Israel called an officer, and said:—"Hasten hither Micaiah the son of Imlah."

And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them. And Zedekiah the son of Chenaanah made him horns of iron: and he said:—"Thus saith the Lord, With these shalt thou push the Syrians, until thou have consumed them." And all the prophets prophesied so, saying:—"Go up to Ramoth-gilead, and prosper: for the Lord shall deliver it into the king's hand." And the messenger that was gone to call Micaiah spake unto him,

saying:—"Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak that which is good." And Micaiah said:—"As the Lord liveth, what the Lord saith unto me, that will I speak." So he came to the king. And the king said unto him:—"Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear?" And he answered him:—"Go, and prosper: for the Lord shall deliver it into the hand of the king." And the king said unto him:—"How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the Lord?" And he said:—"I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the Lord said, These have no master: let them return every man to his house in peace." And the king of Israel said unto Jehoshaphat:—"Did I not tell thee that he would prophesy not good concerning me, but evil?" And he said:—"Hear thou therefore the word of the Lord: I saw the Lord sitting on His throne, and all the host of heaven standing by Him on His right hand and on His left. And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so. Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee."

But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said:—"Which way went the Spirit of the Lord from me to speak unto thee?" And Micaiah said:—"Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself." And the king of Israel said:—"Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son; and say, Thus saith the king, Put this fellow in the prison,

and feed him with bread of affliction and with water of affliction, until I come in peace." And Micaiah said:—"If thou return at all in peace, the Lord hath not spoken by me." And he said:—"Hearken, O people, every one of you."

So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead. And the king of Israel said unto Jehoshaphat:—"I will disguise myself and enter into the battle; but put thou on thy robes." And the king of Israel disguised himself, and went into the battle. But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying:—"Fight neither with small nor great, save only with the king of Israel." And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said:—"Surely it is the king of Israel." And they turned aside to fight against him: and Jehoshaphat cried out. And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him. And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot:—"Turn thine hand, and carry me out of the host; for I am wounded." And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot. And there went a proclamation throughout the host about the going down of the sun, saying:—"Every man to his city, and every man to his own country." So the king died, and was brought to Samaria; and they buried the king in Samaria. And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according unto the word of the Lord which He spake. Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, are they not written in the book of the chronicles of the kings of Israel? So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel. Jeho-

shaphat was thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name was Azubah the daughter of Shilhi. And he walked in all the ways of Asa his father; he turned not aside from it, doing that which was right in the eyes of the Lord: nevertheless the high places were not taken away; for the people offered and burnt incense yet in the high places. And Jehoshaphat made peace with the king of Israel. Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, are they not written in the book of the chronicles of the kings of Judah? And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land.

There was then no king in Edom: a deputy was king.

Jehoshaphat made Tarshish ships to go to Ophir for gold: but they went not; for the ships were broken at Ezion-geber. Then said Ahaziah the son of Ahab unto Jehoshaphat: "Let my servants go with thy servants in the ships." But Jehoshaphat would not. And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel. And he did evil in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin: for he served Baal, and worshipped him, and provoked to anger the Lord God of Israel, according to all that his father had done.

THE SECOND BOOK OF THE KINGS

THEN Moab rebelled against Israel after the death of Ahab.

And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said unto them:—"Go, enquire of Baal-zebub the god of Ekron whether I shall recover of this disease." But the angel of the Lord said to Elijah the Tishbite:—"Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it because there is not a God in Israel, that ye go to enquire of Baal-zebub the god of Ekron? Now therefore thus saith the Lord, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die." And Elijah departed.

And when the messengers turned back unto him, he said unto them:—"Why are ye now turned back?" And they said unto him:—"There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the Lord, Is it because there is not a God in Israel, that thou sendest to enquire of Baal-zebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die." And he said unto them:—"What manner of man was he which came up to meet you, and told you these words?" And they answered him:—"He was an hairy man, and girt with a girdle of leather about his loins." And he said:—"It is Elijah the Tishbite."

Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of an hill. And he spake unto him:—"Thou man of God, the king hath said, Come down." And Elijah answered and said to the captain of fifty:—"If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty." And there came down fire from heaven, and consumed him and his

fifty. Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him :—" O man of God, thus hath the king said, Come down quickly." And Elijah answered and said unto them :—" If I be a man of God, let fire come down from heaven, and consume thee and thy fifty." And the fire of God came down from heaven, and consumed him and his fifty. And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him :—" O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight. Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties : therefore let my life now be precious in thy sight." And the angel of the Lord said unto Elijah :—" Go down with him : be not afraid of him." And he arose, and went down with him unto the king. And he said unto him :—" Thus saith the Lord, Forasmuch as thou hast sent messengers to enquire of Baal-zebub the god of Ekron, is it because there is no God in Israel to enquire of His word? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die."

So he died according to the word of the Lord which Elijah had spoken. And Jehoram reigned in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son. Now the rest of the acts of Ahaziah which he did, are they not written in the book of the chronicles of the kings of Israel?

And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. And Elijah said unto Elisha :—" Tarry here, I pray thee; for the Lord hath sent me to Beth-el." And Elisha said unto him :—" As the Lord liveth, and as thy soul liveth, I will not leave thee." So they went down to Beth-el. And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him :—" Knowest thou that the Lord will take away thy master from thy head to-day?" And he said : —" Yea, I know it; hold ye your peace." And Elijah said unto him :—" Elisha, tarry here, I pray thee; for

the Lord hath sent me to Jericho." And he said:—"As the Lord liveth, and as thy soul liveth, I will not leave thee." So they came to Jericho. And the sons of the prophets that were at Jericho came to Elisha, and said unto him:—"Knowest thou that the Lord will take away thy master from thy head to-day?" And he answered:—"Yea, I know it; hold ye your peace." And Elijah said unto him:—"Tarry, I pray thee, here; for the Lord hath sent me to Jordan." And he said:—"As the Lord liveth, and as thy soul liveth, I will not leave thee." And they two went on. And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

And it came to pass, when they were gone over, that Elijah said unto Elisha:—"Ask what I shall do for thee, before I be taken away from thee." And Elisha said:—"I pray thee, let a double portion of thy spirit be upon me." And he said:—"Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so." And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried:—"My father, my father, the chariot of Israel, and the horsemen thereof." And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; and he took the mantle of Elijah that fell from him, and smote the waters, and said:—"Where is the Lord God of Elijah?" and when he also had smitten the waters, they parted hither and thither: and Elisha went over.

And when the sons of the prophets which were to view at Jericho saw him, they said:—"The spirit of Elijah doth rest on Elisha." And they came to meet him, and bowed themselves to the ground before him. And they said unto him:—"Behold now, there be with thy serv-

ants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley." And he said:—"Ye shall not send." And when they urged him till he was ashamed, he said:—"Send." They sent therefore fifty men; and they sought three days, but found him not. And when they came again to him, (for he tarried at Jericho,) he said unto them:—"Did I not say unto you, Go not?"

And the men of the city said unto Elisha:—"Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren." And he said:—"Bring me a new cruse, and put salt therein." And they brought it to him. And he went forth unto the spring of the waters, and cast the salt in there, and said:—"Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land." So the waters were healed unto this day, according to the saying of Elisha which he spake.

And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him:—"Go up, thou bald head; go up, thou bald head." And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she bears out of the wood, and tare forty and two children of them. And he went from thence to mount Carmel, and from thence he returned to Samaria.

Now Jehoram the son of Ahab began to reign over Israel in Samaria in the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years. And he wrought evil in the sight of the Lord; but not like his father, and like his mother: for he put away the image of Baal that his father had made. Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

And Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool. But it came to pass, when Ahab was dead, that the king

of Moab rebelled against the king of Israel. And king Jehoram went out of Samaria the same time, and numbered all Israel. And he went and sent to Jehoshaphat the king of Judah, saying:—"The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle?" And he said:—"I will go up: I am as thou art, my people as thy people, and my horses as thy horses." And he said:—"Which way shall we go up?" And he answered:—"The way through the wilderness of Edom." So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle that followed them. And the king of Israel said:—"Alas! that the Lord hath called these three kings together, to deliver them into the hand of Moab!" But Jehoshaphat said:—"Is there not here a prophet of the Lord, that we may enquire of the Lord by him?" And one of the king of Israel's servants answered and said:—"Here is Elisha the son of Shaphat, which poured water on the hands of Elijah." And Jehoshaphat said:—"The word of the Lord is with him." So the king of Israel and Jehoshaphat and the king of Edom went down to him.

And Elisha said unto the king of Israel:—"What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother." And the king of Israel said unto him:—"Nay: for the Lord hath called these three kings together, to deliver them into the hand of Moab." And Elisha said:—"As the Lord of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee. But now bring me a minstrel." And it came to pass, when the minstrel played, that the hand of the Lord came upon him. And he said:—"Thus saith the Lord, Make this valley full of ditches. For thus saith the Lord, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts. And this is but a light thing in the sight of the Lord: He will deliver the Moabites also into your hand. And

ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones." And it came to pass in the morning, when the meal offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water.

And when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armour, and upward, and stood in the border. And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side as red as blood: and they said:—"This is blood: the kings are surely slain, and they have smitten one another: now therefore, Moab, to the spoil." And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward into the land, smiting the Moabites. And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: only in Kir-haraseth left they the stones thereof; howbeit the slingers went about it, and smote it. And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through even unto the king of Edom: but they could not. Then he took his eldest son that should have reigned in his stead, and offered him for a burnt offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to their own land.

Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying:—"Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bondmen." And Elisha said unto her:—"What shall I do for thee? tell me, what hast thou in the house?" And she said:—"Thine handmaid hath not any thing in the house, save a pot of oil." Then he said:—"Go, borrow thee vessels abroad of all thy neighbours, even empty vessels;

borrow not a few. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full." So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out. And it came to pass, when the vessels were full, that she said unto her son:—"Bring me yet a vessel." And he said unto her:—"There is not a vessel more." And the oil stayed. Then she came and told the man of God. And he said:—"Go, sell the oil, and pay thy debt, and live thou and thy children of the rest."

And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread. And she said unto her husband:—"Behold now, I perceive that this is an holy man of God, which passeth by us continually. Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither." And it fell on a day, that he came thither, and he turned into the chamber, and lay there. And he said to Gehazi his servant:—"Call this Shunammite." And when he had called her, she stood before him. And he said unto him:—"Say now unto her, Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host?" And she answered:—"I dwell among mine own people." And he said:—"What then is to be done for her?" And Gehazi answered:—"Verily she hath no child, and her husband is old." And he said:—"Call her." And when he had called her, she stood in the door. And he said:—"About this season, according to the time of life, thou shalt embrace a son." And she said:—"Nay, my lord, thou man of God, do not lie unto thine handmaid." And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

And when the child was grown, it fell on a day, that he went out to his father to the reapers. And he said

unto his father:—"My head, my head." And he said to a lad:—"Carry him to his mother." And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died. And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out. And she called unto her husband, and said:—"Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again." And he said: "Wherefore wilt thou go to him to-day? it is neither new moon nor sabbath." And she said:—"It shall be well." Then she saddled an ass, and said to her servant:—"Drive, and go forward; slack not thy riding for me, except I bid thee."

So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant:—"Behold, yonder is that Shunammite: run now, I pray thee, to meet her, and say unto her, Is it well with thee? Is it well with thy husband? Is it well with the child?" And she answered:—"It is well." And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said:—"Let her alone; for her soul is vexed within her: and the Lord hath hid it from me, and hath not told me." Then she said:—"Did I desire a son of my lord? did I not say, Do not deceive me?" Then he said to Gehazi:—"Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child." And the mother of the child said:—"As the Lord liveth, and as thy soul liveth, I will not leave thee." And he arose, and followed her. And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice nor hearing. Wherefore he went again to meet him, and told him, saying:—"The child is not awaked." And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the Lord. And he went up, and lay

upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes. And he called Gehazi, and said:—"Call this Shunammite." So he called her. And when she was come in unto him, he said:—"Take up thy son." Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

And Elisha came again to Gilgal: and there was a dearth in the land; and the sons of the prophets were sitting before him: and he said unto his servant:—"Set on the great pot, and seethe pottage for the sons of the prophets." And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage: for they knew them not. So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said:—"O thou man of God, there is death in the pot." And they could not eat thereof. But he said:—"Then bring meal." And he cast it into the pot; and he said:—"Pour out for the people, that they may eat." And there was no harm in the pot.

And there came a man from Baal-shalisha, and brought the man of God bread of the firstfruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said:—"Give unto the people, that they may eat." And his servitor said:—"What, should I set this before an hundred men?" He said again:—"Give the people, that they may eat: for thus saith the Lord, They shall eat, and shall leave thereof." So he set it before them, and they did eat, and left thereof, according to the word of the Lord.

Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper. And the Syrians had gone out by com-

panies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress:—"Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy." And one went in, and told his lord, saying:—"Thus and thus said the maid that is of the land of Israel." And the king of Syria said:—"Go to, go, and I will send a letter unto the king of Israel." And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying:—"Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy." And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said: "Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me."

And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying:—"Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel." So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying:—"Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." But Naaman was wroth, and went away, and said:—"Behold, I thought, he will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean?" So he turned and went away in a rage. And his servants came near, and spake unto him, and said:—"My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?" Then went he down, and dipped himself seven times in Jordan,

according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

And he returned to the man of God, he and all his company, and came, and stood before him: and he said:—"Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant." But he said:—"As the Lord liveth, before whom I stand, I will receive none." And he urged him to take it; but he refused. And Naaman said:—"Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord. In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing." And he said unto him:—"Go in peace." So he departed from him a little way.

But Gehazi, the servant of Elisha the man of God, said:—"Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the Lord liveth, I will run after him, and take somewhat of him." So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said:—"Is all well?" And he said:—"All is well. My master hath sent me, saying, Behold, even now there be come to me from the hill country of Ephraim two young men of the sons of the prophets; give them, I pray thee, a talent of silver and two changes of garments." And Naaman said:—"Be content, take two talents." And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him. And when he came to the hill, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed. But he went in, and stood before his master. And Elisha said unto him:—"Whence comest thou, Gehazi?" And he said:—

"Thy servant went no whither." And he said unto him:—"Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever." And he went out from his presence a leper as white as snow.

And the sons of the prophets said unto Elisha:—"Behold now, the place where we dwell with thee is too strait for us. Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell." And he answered:—"Go ye." And one said:—"Be content, I pray thee, and go with thy servants." And he answered:—"I will go." So he went with them. And when they came to Jordan, they cut down wood. But as one was felling a beam the axe head fell into the water: and he cried, and said:—"Alas, master! for it was borrowed." And the man of God said:—"Where fell it?" And he shewed him the place. And he cut down a stick, and cast it in thither; and the iron did swim. Therefore said he:—"Take it up to thee." And he put out his hand, and took it.

Then the king of Syria warred against Israel, and took counsel with his servants, saying:—"In such and such a place shall be my camp." And the man of God sent unto the king of Israel, saying:—"Beware that thou pass not such a place; for thither the Syrians are come down." And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice. Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them:—"Will ye not shew me which of us is for the king of Israel?" And one of his servants said:—"None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber." And he said:—"Go and spy where he is, that I may send and fetch him." And it was told him, saying:—"Behold, he is in Do-

than." Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about.

And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him:—"Alas, my master! how shall we do?" And he answered:—"Fear not: for they that be with us are more than they that be with them." And Elisha prayed, and said:—"Lord, I pray Thee, open his eyes, that he may see." And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha. And when they came down to him, Elisha prayed unto the Lord, and said:—"Smite this people, I pray Thee, with blindness." And He smote them with blindness according to the word of Elisha. And Elisha said unto them:—"This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek." But he led them to Samaria. And it came to pass, when they were come into Samaria, that Elisha said:—"Lord, open the eyes of these men, that they may see." And the Lord opened their eyes, and they saw; and, behold, they were in the midst of Samaria. And the king of Israel said unto Elisha, when he saw them:—"My father, shall I smite them? shall I smite them?" And he answered:—"Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master." And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel.

And it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria. And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver. And as the king of Israel was passing by upon the wall,

there cried a woman unto him, saying:—"Help, my lord, O king." And he said:—"If the Lord do not help thee, whence shall I help thee? out of the barn-floor, or out of the winepress?" And the king said unto her:—"What aileth thee?" And she answered:—"This woman said unto me, Give thy son, that we may eat him to-day, and we will eat my son to-morrow. So we boiled my son, and did eat him: and I said unto her on the next day, Give thy son, that we may eat him: and she hath hid her son." And it came to pass, when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and, behold, he had sackcloth within upon his flesh. Then he said:—"God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day." But Elisha sat in his house, and the elders sat with him; and the king sent a man from before him: but ere the messenger came to him, he said to the elders:—"See ye how this son of a murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door: is not the sound of his master's feet behind him?" And while he yet talked with them, behold, the messenger came down unto him: and he said:—"Behold, this evil is of the Lord; what should I wait for the Lord any longer?" Then Elisha said:—"Hear ye the word of the Lord; Thus saith the Lord, To-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria." Then a lord on whose hand the king leaned answered the man of God, and said:—"Behold, if the Lord would make windows in heaven, might this thing be?" And he said:—"Behold, thou shalt see it with thine eyes, but shalt not eat thereof."

And there were four leprous men at the entering in of the gate: and they said one to another:—"Why sit we here until we die? If we say, We will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us,

we shall but die." And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, there was no man there. For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another:—"Lo the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us." Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life. And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid it; and came again, and entered into another tent, and carried thence also, and went and hid it. Then they said one to another:—"We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household." So they came and called unto the porter of the city: and they told them, saying:—"We came to the camp of the Syrians, and, behold, there was no man there, neither voice of man, but horses tied, and asses tied, and the tents as they were." And he called the porters; and they told it to the king's house within.

And the king arose in the night, and said unto his servants:—"I will now shew you what the Syrians have done to us. They know that we be hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city." And one of his servants answered and said:—"Let us take some of the horses that still remain—it will happen to them as has happened to all the multitude that are already dead—and let us send and see." They took therefore two chariot horses; and the king sent after the host of the Syrians, saying:—"Go and see." And they went after them unto Jordan: and, lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned,

and told the king. And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of the Lord. And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him. And it came to pass as the man of God had spoken to the king, saying:—"Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to-morrow about this time in the gate of Samaria:" and that lord answered the man of God, and said:—"Now, behold, if the Lord should make windows in heaven, might such a thing be?" And he said:—"Behold, thou shalt see it with thine eyes, but shalt not eat thereof." And so it fell out unto him: for the people trode upon him in the gate, and he died.

Then spake Elisha unto the woman, whose son he had restored to life, saying:—"Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the Lord hath called for a famine; and it shall also come upon the land seven years." And the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years. And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house and for her land. And the king talked with Gehazi the servant of the man of God, saying:—"Tell me, I pray thee, all the great things that Elisha hath done." And it came to pass, as he was telling the king how he had restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said:—"My lord, O king, this is the woman, and this is her son, whom Elisha restored to life." And when the king asked the woman, she told him. So the king appointed unto her a certain officer, saying:—"Restore all that was hers, and all the fruits of the field since the day that she left the land, even until now."

And Elisha came to Damascus; and Ben-hadad the king of Syria was sick; and it was told him, saying:—"The man of God is come hither." And the king said unto Hazael:—"Take a present in thine hand, and go, meet the man of God, and enquire of the Lord by him, saying, Shall I recover of this disease?" So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said:—"Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?" And Elisha said unto him:—"Go, say unto him, Thou mayest certainly recover: howbeit the Lord hath shewed me that he shall surely die." And he settled his countenance stedfastly, until he was ashamed: and the man of God wept. And Hazael said:—"Why weepeth my lord?" And he answered:—"Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child." And Hazael said:—"But what, is thy servant a dog, that he should do this great thing?" And Elisha answered:—"The Lord hath shewed me that thou shalt be king over Syria." So he departed from Elisha, and came to his master; who said to him:—"What said Elisha to thee?" And he answered:—"He told me that thou shouldest surely recover." And it came to pass on the morrow, that he took a thick cloth, and dipped it in water, and spread it on his face, so that he died: and Hazael reigned in his stead.

And in the fifth year of Joram the son of Ahab king of Israel, Jehoram the son of Jehoshaphat king of Judah began to reign. Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem. And he walked in the way of the kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife: and he did evil in the sight of the Lord. Yet the Lord would not destroy Judah for David His servant's sake, as He promised him to give him a lamp for his children alway. In his days Edom revolted from under the hand of Judah, and made a king over

themselves. So Joram went over to Zair, and all the chariots with him: and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents. Yet Edom revolted from under the hand of Judah unto this day. Then Libnah revolted at the same time. And the rest of the acts of Joram, and all that he did, are they not written in the book of the chronicles of the kings of Judah? And Joram slept with his fathers, and was buried with his fathers in the city of David: and Ahaziah his son reigned in his stead.

In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign. Two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name was Athaliah, the daughter of Omri king of Israel. And he walked in the way of the house of Ahab, and did evil in the sight of the Lord, as did the house of Ahab: for he was the son in law of the house of Ahab. And he went with Joram the son of Ahab to the war against Hazael king of Syria in Ramoth-gilead; and the Syrians wounded Joram. And king Joram went back to be healed in Jezreel of the wounds which the Syrians had given him at Ramah, when he fought against Hazael king of Syria. And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick.

And Elisha the prophet called one of the children of the prophets, and said unto him:—"Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead: and when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber; then take the box of oil, and pour it on his head, and say, Thus saith the Lord, I have anointed thee king over Israel. Then open the door, and flee, and tarry not."

So the young man, even the young man the prophet, went to Ramoth-gilead. And when he came, behold, the captains of the host were sitting; and he said:—"I have an errand to thee, O captain." And Jehu said:—

"Unto which of all us?" And he said:—"To thee, O captain." And he arose, and went into the house; and he poured the oil on his head, and said unto him:—"Thus saith the Lord God of Israel, I have anointed thee king over the people of the Lord, even over Israel. And thou shalt smite the house of Ahab thy master, that I may avenge the blood of My servants the prophets, and the blood of all the servants of the Lord, at the hand of Jezebel. For the whole house of Ahab shall perish: and I will cut off from Ahab every man child, and him that is shut up and left in Israel: and I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah: and the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her." And he opened the door, and fled.

Then Jehu came forth to the servants of his lord: and one said unto him:—"Is all well? wherefore came this mad fellow to thee?" And he said unto them:—"Ye know the man, and his communication." And they said:—"It is false; tell us now." And he said:—"Thus and thus spake he to me, saying, Thus saith the Lord, I have anointed thee king over Israel." Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying:—"Jehu is king." So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria. But king Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.) And Jehu said:—"If it be your minds, then let none go forth nor escape out of the city to go to tell it in Jezreel."

So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram. And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said:—"I see a company." And Joram said:—"Take an horseman, and send to meet them, and let him say, Is it peace?" So there went one on horseback to meet him, and said:—"Thus saith

the king, Is it peace?" And Jehu said:—"What hast thou to do with peace? turn thee behind me." And the watchman told, saying:—"The messenger came to them, but he cometh not again." Then he sent out a second on horseback, which came to them and said:—"Thus saith the king, Is it peace?" And Jehu answered:—"What hast thou to do with peace? turn thee behind me." And the watchman told, saying:—"He came even unto them, and cometh not again: and the driving is like the driving of Jehu the son of Nimshi; for he driveth furiously." And Joram said:—"Make ready." And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite. And it came to pass, when Joram saw Jehu, that he said:—"Is it peace, Jehu?" And he answered:—"What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?" And Joram turned his hands, and fled, and said to Ahaziah:—"Treachery, O Ahaziah." And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot. Then said Jehu to Bidkar his captain:—"Take up, and cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, the Lord laid this burden upon him; surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the Lord; and I will requite thee in this plat, saith the Lord. Now therefore take and cast him into the plat of ground, according to the word of the Lord."

But when Ahaziah the king of Judah saw this, he fled by the way of the garden house. And Jehu followed after him, and said:—"Smite him also in the chariot." And they did so at the going up to Gur, which is by Ibleam. And he fled to Megiddo, and died there. And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David. And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.

And when Jehu was come to Jezreel, Jezebel heard of

it; and she painted her face, and tired her head, and looked out at a window. And as Jehu entered in at the gate, she said:—"Had Zimri peace, who slew his master?" And he lifted up his face to the window, and said:—"Who is on my side? who?" And there looked out to him two or three eunuchs. And he said:—"Throw her down." So they threw her down: and some of her blood was sprinkled on the wall, and on the horses: and he trode her under foot. And when he was come in, he did eat and drink, and said:—"Go, see now this cursed woman, and bury her: for she is a king's daughter." And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of her hands. Wherefore they came again, and told him. And he said:—"This is the word of the Lord, which He spake by His servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel: and the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel."

And Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought up Ahab's children, saying:—"Now as soon as this letter cometh to you, seeing your master's sons are with you, and there are with you chariots and horses, a fenced city also, and armour; look even out the best and meetest of your master's sons, and set him on his father's throne, and fight for your master's house." But they were exceedingly afraid, and said:—"Behold, two kings stood not before him: how then shall we stand?" And he that was over the house, and he that was over the city, the elders also, and the bringers up of the children, sent to Jehu, saying:—"We are thy servants, and will do all that thou shalt bid us; we will not make any king: do thou that which is good in thine eyes." Then he wrote a letter the second time to them, saying:—"If ye be mine, and if ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to-morrow this time." Now the king's sons, being seventy persons, were with the great

men of the city, which brought them up. And it came to pass, when the letter came to them, that they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent him them to Jezreel. And there came a messenger, and told him, saying :—" They have brought the heads of the king's sons." And he said :—" Lay ye them in two heaps at the entering in of the gate until the morning." And it came to pass in the morning, that he went out, and stood, and said to all the people :—" Ye be righteous : behold, I conspired against my master, and slew him : but who slew all these? Know now that there shall fall unto the earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab : for the Lord hath done that which He spake by His servant Elijah."

So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining. And he arose and departed, and came to Samaria. And as he was at the shearing house in the way, Jehu met with the brethren of Ahaziah king of Judah, and said :—" Who are ye?" And they answered :—" We are the brethren of Ahaziah ; and we go down to salute the children of the king and the children of the queen." And he said :—" Take them alive." And they took them alive, and slew them at the pit of the shearing house, even two and forty men ; neither left he any of them.

And when he was departed thence, he lighted on Jehonadab the son of Rechab coming to meet him : and he saluted him, and said to him :—" Is thine heart right, as my heart is with thy heart?" And Jehonadab answered :—" It is." " If it be, give me thine hand." And he gave him his hand ; and he took him up to him into the chariot. And he said :—" Come with me, and see my zeal for the Lord." So they made him ride in his chariot. And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the Lord, which He spake to Elijah.

And Jehu gathered all the people together, and said unto them :—" Ahab served Baal a little ; but Jehu shall serve him much. Now therefore call unto me all the

prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice to do to Baal; whosoever shall be wanting, he shall not live." But Jehu did it in subtilty, to the intent that he might destroy the worshippers of Baal. And Jehu said:—"Proclaim a solemn assembly for Baal." And they proclaimed it. And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was full from one end to another. And he said unto him that was over the vestry:—"Bring forth vestments for all the worshippers of Baal." And he brought them forth vestments. And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal:—"Search, and look that there be here with you none of the servants of the Lord, but the worshippers of Baal only." And when they went in to offer sacrifices and burnt offerings, Jehu appointed fourscore men without, and said:—"If any of the men whom I have brought into your hands escape, he that letteth him go, his life shall be for the life of him." And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains:—"Go in, and slay them; let none come forth." And they smote them with the edge of the sword; and the guard and the captains cast them out, and went to the city of the house of Baal. And they brought forth the images out of the house of Baal, and burned them. And they brake down the image of Baal, and brake down the house of Baal, and made it a draught house unto this day.

Thus Jehu destroyed Baal out of Israel. Howbeit from the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, to wit, the golden calves that were in Beth-el, and that were in Dan. And the Lord said unto Jehu:—"Because thou hast done well in executing that which is right in Mine eyes, and hast done unto the house of Ahab according to all that was in Mine heart, thy children of the fourth generation shall sit on the throne of Israel." But Jehu took no heed to walk in the law of the Lord God of

Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin.

In those days the Lord began to cut Israel short: and Hazael smote them in all the coasts of Israel; from Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, even Gilead and Bashan. Now the rest of the acts of Jehu, and all that he did, and all his might, are they not written in the book of the chronicles of the kings of Israel? And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz his son reigned in his stead. And the time that Jehu reigned over Israel in Samaria was twenty and eight years.

And when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal. But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons which were slain; and they hid him, even him and his nurse, in the bedchamber from Athaliah, so that he was not slain. And he was with her hid in the house of the Lord six years. And Athaliah did reign over the land.

And the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the Lord, and made a covenant with them, and took an oath of them in the house of the Lord, and shewed them the king's son. And he commanded them, saying:—"This is the thing that ye shall do: A third part of you that enter in on the sabbath shall even be keepers of the watch of the king's house; and a third part shall be at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, that it be not broken down. And two parts of all you that go forth on the sabbath, even they shall keep the watch of the house of the Lord about the king. And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be slain: and be ye with the king as he goeth out and as he cometh in." And the captains over the hundreds did according to all things that Jehoiada

the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest. And to the captains over hundreds did the priest give king David's spears and shields, that were in the temple of the Lord. And the guard stood, every man with his weapons in his hand, round about the king, from the right corner of the temple to the left corner of the temple, along by the altar and the temple. And he brought forth the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said:—"God save the king."

And when Athaliah heard the noise of the guard and of the people, she came to the people into the temple of the Lord. And when she looked, behold, the king stood by a pillar, as the manner was, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried:—"Treason, Treason." But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them:—"Have her forth without the ranges: and him that followeth her kill with the sword." For the priest had said:—"Let her not be slain in the house of the Lord." And they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she slain.

And Jehoiada made a covenant between the Lord and the king and the people, that they should be the Lord's people; between the king also and the people. And all the people of the land went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed officers over the house of the Lord. And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the Lord, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings. And all the people of the land rejoiced, and the city was in quiet: and

they slew Athaliah with the sword beside the king's house.

Seven years old was Jehoash when he began to reign. In the seventh year of Jehu Jehoash began to reign; and forty years reigned he in Jerusalem. And his mother's name was Zibiah of Beer-sheba. And Jehoash did that which was right in the sight of the Lord all his days wherein Jehoiada the priest instructed him. But the high places were not taken away: the people still sacrificed and burnt incense in the high places. And Jehoash said to the priests:—"All the money of the dedicated things that is brought into the house of the Lord, even the money of every one that passeth the account, the money that every man is set at, and all the money that cometh into any man's heart to bring into the house of the Lord, let the priests take it to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found." But it was so, that in the three and twentieth year of king Jehoash the priests had not repaired the breaches of the house. Then king Jehoash called for Jehoiada the priest, and the other priests, and said unto them:—"Why repair ye not the breaches of the house? now therefore receive no more money of your acquaintance, but deliver it for the breaches of the house." And the priests consented to receive no more money of the people, neither to repair the breaches of the house. But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the Lord: and the priests that kept the door put therein all the money that was brought into the house of the Lord. And it was so, when they saw that there was much money in the chest, that the king's scribe and the high priest came up, and they put up in bags, and told the money that was found in the house of the Lord. And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the Lord: and they laid it out to the carpenters and builders, that wrought upon the house of the Lord, and to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the

Lord, and for all that was laid out for the house to repair it. Howbeit there were not made for the house of the Lord bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of the Lord: but they gave that to the workmen, and repaired therewith the house of the Lord. Moreover they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully. The trespass money and sin money was not brought into the house of the Lord: it was the priests'.

Then Hazael king of Syria went up, and fought against Gath, and took it: and Hazael set his face to go up to Jerusalem. And Jehoash king of Judah took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold that was found in the treasures of the house of the Lord, and in the king's house, and sent it to Hazael king of Syria: and he went away from Jerusalem.

And the rest of the acts of Joash, and all that he did, are they not written in the book of the chronicles of the kings of Judah? And his servants arose, and made a conspiracy, and slew Joash in the house of Millo, which goeth down to Silla. For Jozachar the son of Shimeath, and Jehozabad the son of Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and Amaziah his son reigned in his stead.

In the three and twentieth year of Joash the son of Ahaziah king of Judah Jehoahaz the son of Jehu began to reign over Israel in Samaria, and reigned seventeen years. And he did that which was evil in the sight of the Lord, and followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom. And the anger of the Lord was kindled against Israel, and He delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael, all their days. And Jehoahaz besought the Lord, and the Lord hearkened unto him: for He saw the oppression of Israel, because the king of Syria oppressed them. (And the Lord gave Israel a saviour, so that

they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, as beforetime. Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel to sin, but walked therein: and there remained the Asherah also in Samaria.) Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by threshing. Now the rest of the acts of Jehoahaz, and all that he did, and his might, are they not written in the book of the chronicles of the kings of Israel? And Jehoahaz slept with his fathers; and they buried him in Samaria: and Joash his son reigned in his stead.

In the thirty and seventh year of Joash king of Judah began Joash the son of Jehoahaz to reign over Israel in Samaria, and reigned sixteen years. And he did that which was evil in the sight of the Lord; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: but he walked therein. And the rest of the acts of Joash, and all that he did, and his might wherewith he fought against Amaziah king of Judah, are they not written in the book of the chronicles of the kings of Israel? And Joash slept with his fathers; and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said:—"O my father, my father, the chariot of Israel, and the horsemen thereof." And Elisha said unto him:—"Take bow and arrows." And he took unto him bow and arrows. And he said to the king of Israel:—"Put thine hand upon the bow." And he put his hand upon it: and Elisha put his hands upon the king's hands. And he said:—"Open the window eastward." And he opened it. Then Elisha said:—"Shoot." And he shot. And he said:—"The arrow of the Lord's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed them." And he said:—"Take the arrows." And he took them. And he said unto the king of Israel:—"Smite

upon the ground." And he smote thrice, and stayed. And the man of God was wroth with him, and said:—"Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice."

And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year. And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.

But Hazael king of Syria oppressed Israel all the days of Jehoahaz. And the Lord was gracious unto them, and had compassion on them, and had respect unto them, because of His covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast He them from His presence as yet. So Hazael king of Syria died; and Ben-hadad his son reigned in his stead. And Jehoash the son of Jehoahaz took again out of the hand of Ben-hadad the son of Hazael the cities, which he had taken out of the hand of Jehoahaz his father by war. Three times did Joash beat him, and recovered the cities of Israel.

In the second year of Joash son of Jehoahaz king of Israel reigned Amaziah the son of Joash king of Judah. He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddin of Jerusalem. And he did that which was right in the sight of the Lord, yet not like David his father: he did according to all things as Joash his father did. Howbeit the high places were not taken away: as yet the people did sacrifice and burnt incense on the high places. And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants which had slain the king his father. But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the Lord commanded, saying:—"The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death

for his own sin." He slew of Edom in the valley of salt ten thousand, and took Selah by war, and called the name of it Joktheel unto this day.

Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying:—"Come, let us look one another in the face." And Jehoash the king of Israel sent to Amaziah king of Judah, saying:—"The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle. Thou hast indeed smitten Edom, and thine heart hath lifted thee up: glory of this, and tarry at home: for why shouldest thou meddle to thy hurt, that thou shouldest fall, even thou, and Judah with thee?" But Amaziah would not hear. Therefore Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Beth-shemesh, which belongeth to Judah. And Judah was put to the worse before Israel; and they fled every man to their tents. And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Beth-shemesh, and came to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim unto the corner gate, four hundred cubits. And he took all the gold and silver, and all the vessels that were found in the house of the Lord, and in the treasures of the king's house, and hostages, and returned to Samaria.

Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, are they not written in the book of the chronicles of the kings of Israel? And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years. And the rest of the acts of Amaziah, are they not written in the book of the chronicles of the kings of Judah? Now they made a conspiracy against him in Jerusalem: and he fled to Lachish; but they sent after him to Lachish, and slew him there. And they brought him on horses; and he was buried at

Jerusalem with his fathers in the city of David. And all the people of Judah took Azariah, which was sixteen years old, and made him king instead of his father Amaziah. He built Elath, and restored it to Judah, after that the king slept with his fathers.

In the fifteenth year of Amaziah the son of Joash king of Judah Jeroboam the son of Joash king of Israel began to reign in Samaria, and reigned forty and one years. And he did that which was evil in the sight of the Lord: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin. He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the Lord God of Israel, which He spake by the hand of His servant Jonah, the son of Amittai, the prophet, which was of Gath-hepher. For the Lord saw the affliction of Israel, that it was very bitter: for there was not any shut up, nor any left, nor any helper for Israel. And the Lord said not that He would blot out the name of Israel from under heaven: but He saved them by the hand of Jeroboam the son of Joash.

Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, which belonged to Judah, for Israel, are they not written in the book of the chronicles of the kings of Israel? And Jeroboam slept with his fathers, even with the kings of Israel; and Zechariah his son reigned in his stead.

In the twenty and seventh year of Jeroboam king of Israel began Azariah son of Amaziah king of Judah to reign. Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jerusalem. And his mother's name was Jecholiah of Jerusalem. And he did that which was right in the sight of the Lord, according to all that his father Amaziah had done; save that the high places were not removed: the people sacrificed and burnt incense still on the high places. And the Lord smote the king, so that he was a leper unto the day of his death, and dwelt in a several house. And Jotham the king's son was over the house, judging the people of the land. And the rest of the acts of Azariah, and all that he did, are they not written in the book

of the chronicles of the kings of Judah? So Azariah slept with his fathers; and they buried him with his fathers in the city of David: and Jotham his son reigned in his stead.

In the thirty and eighth year of Azariah king of Judah did Zechariah the son of Jeroboam reign over Israel in Samaria six months. And he did that which was evil in the sight of the Lord, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin. And Shallum the son of Jabesh conspired against him, and smote him before the people, and slew him, and reigned in his stead. And the rest of the acts of Zechariah, behold, they are written in the book of the chronicles of the kings of Israel. This was the word of the Lord which He spake unto Jehu, saying:—"Thy sons shall sit on the throne of Israel unto the fourth generation." And so it came to pass.

Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uzziah king of Judah; and he reigned a full month in Samaria. For Menahem the son of Gadi went up from Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead. And the rest of the acts of Shallum, and his conspiracy which he made, behold, they are written in the book of the chronicles of the kings of Israel.

Then Menahem smote Tiphsah, and all that were therein, and the coasts thereof from Tirzah: because they opened not to him, therefore he smote it; and all the women therein that were with child he ripped up. In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, and reigned ten years in Samaria. And he did that which was evil in the sight of the Lord: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin. And Pul the king of Assyria came against the land: and Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand. And Menahem exacted the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of

silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land. And the rest of the acts of Menahem, and all that he did, are they not written in the book of the chronicles of the kings of Israel? And Menahem slept with his fathers; and Pekahiah his son reigned in his stead.

In the fiftieth year of Azariah king of Judah Pekahiah the son of Menahem began to reign over Israel in Samaria, and reigned two years. And he did that which was evil in the sight of the Lord: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin. But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arieh, and with him fifty men of the Gileadites: and he killed him, and reigned in his room. And the rest of the acts of Pekahiah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.

In the two and fiftieth year of Azariah king of Judah Pekah the son of Remaliah began to reign over Israel in Samaria, and reigned twenty years. And he did that which was evil in the sight of the Lord: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin. In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria. And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead, in the twentieth year of Jotham the son of Uzziah. And the rest of the acts of Pekah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.

In the second year of Pekah the son of Remaliah king of Israel began Jotham the son of Uzziah king of Judah to reign. Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem. And his mother's name was Jerusha, the daughter of Zadok. And he did that which was right in the sight of the Lord: he did according to all that his

father Uzziah had done. Howbeit the high places were not removed: the people sacrificed and burnt incense still in the high places. He built the higher gate of the house of the Lord. Now the rest of the acts of Jotham, and all that he did, are they not written in the book of the chronicles of the kings of Judah? In those days the Lord began to send against Judah Rezin the king of Syria, and Pekah the son of Remaliah. And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.

In the seventeenth year of Pekah the son of Remaliah Ahaz the son of Jotham king of Judah began to reign. Twenty years old was Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not that which was right in the sight of the Lord his God, like David his father. But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the Lord cast out from before the children of Israel. And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.

Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome him. At that time Rezin king of Syria recovered Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day. So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying: —"I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me." And Ahaz took the silver and gold that was found in the house of the Lord, and in the treasures of the king's house, and sent it for a present to the king of Assyria. And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin.

And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that was at Damascus: and king Ahaz sent to Urijah the priest

the fashion of the altar, and the pattern of it, according to all the workmanship thereof. And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made it against king Ahaz came from Damascus. And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered thereon. And he burnt his burnt offering and his meal offering, and poured his drink offering, and sprinkled the blood of his peace offerings, upon the altar. And he brought also the brasen altar, which was before the Lord, from the forefront of the house, from between the altar and the house of the Lord, and put it on the north side of the altar. And king Ahaz commanded Urijah the priest, saying:—"Upon the great altar burn the morning burnt offering, and the evening meal offering, and the king's burnt sacrifice, and his meal offering, with the burnt offering of all the people of the land, and their meal offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice: and the brasen altar shall be for me to enquire by." Thus did Urijah the priest, according to all that king Ahaz commanded. And king Ahaz cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brazen oxen that were under it, and put it upon a pavement of stones. And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the Lord for the king of Assyria.

Now the rest of the acts of Ahaz which he did, are they not written in the book of the chronicles of the kings of Judah? And Ahaz slept with his fathers, and was buried with his fathers in the city of David: and Hezekiah his son reigned in his stead.

In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years. And he did that which was evil in the sight of the Lord, but not as the kings of Israel that were before him. Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave him presents. And the king of Assyria found con-

spiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year: therefore the king of Assyria shut him up, and bound him in prison.

Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes. For so it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods, and walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel, and of the kings of Israel, which they had made. And the children of Israel did secretly those things that were not right against the Lord their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city. And they set them up pillars and Asherim in every high hill, and under every green tree: and there they burnt incense in all the high places, as did the heathen whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger: for they served idols, whereof the Lord had said unto them:—"Ye shall not do this thing." Yet the Lord testified against Israel, and against Judah, by all the prophets, and by all the seers, saying:—"Turn ye from your evil ways, and keep My commandments and My statutes, according to all the law which I commanded your fathers, and which I sent to you by My servants the prophets." Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the Lord their God. And they rejected His statutes, and His covenant that He made with their fathers, and His testimonies which He testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the Lord had charged them, that they should not do like them. And they left all the commandments of the Lord their God, and

made them molten images, even two calves, and made an Asherah, and worshipped all the host of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke Him to anger. Therefore the Lord was very angry with Israel, and removed them out of His sight: there was none left but the tribe of Judah only. Also Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made. And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until He had cast them out of His sight. For He rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the Lord, and made them sin a great sin. For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; until the Lord removed Israel out of His sight, as He had said by all His servants the prophets. So was Israel carried away out of their own land to Assyria unto this day.

And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof. And so it was at the beginning of their dwelling there, that they feared not the Lord: therefore the Lord sent lions among them, which slew some of them. Wherefore they spake to the king of Assyria, saying:—"The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore He hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land." Then the king of Assyria commanded saying:—"Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land." Then one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they should fear the

Lord. Howbeit every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt. And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima, and the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.

So they feared the Lord, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places. They feared the Lord, and served their own gods, after the manner of the nations whom they carried away from thence. Unto this day they do after the former manners: they fear not the Lord, neither do they after their statutes, or after their ordinances, or after the law and commandment which the Lord commanded the children of Jacob, whom He named Israel; with whom the Lord had made a covenant, and charged them, saying:—"Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them: but the Lord, who brought you up out of the land of Egypt with great power and a stretched out arm, Him shall ye fear, and Him shall ye worship, and to Him shall ye do sacrifice. And the statutes, and the ordinances, and the law, and the commandment, which He wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods. And the covenant that I have made with you ye shall not forget; neither shall ye fear other gods. But the Lord your God ye shall fear; and He shall deliver you out of the hand of all your enemies." Howbeit they did not hearken, but they did after their former manner. So these nations feared the Lord, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.

Now it came to pass in the third year of Hoshea son of Elah king of Israel, that Hezekiah the son of Ahaz king of Judah began to reign. Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's

name also was Abi, the daughter of Zechariah. And he did that which was right in the sight of the Lord, according to all that David his father did. He removed the high places, and brake the images, and cut down the Asherah, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan. He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him. For he clave to the Lord, and departed not from following Him, but kept His commandments, which the Lord commanded Moses. And the Lord was with him; and he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not. He smote the Philistines, even unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city.

And it came to pass in the fourth year of king Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, that Shalmaneser king of Assyria came up against Samaria, and besieged it. And at the end of three years they took it: even in the sixth year of Hezekiah, that is the ninth year of Hoshea king of Israel, Samaria was taken. And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes: because they obeyed not the voice of the Lord their God, but transgressed His covenant, and all that Moses the servant of the Lord commanded, and would not hear them, nor do them.

Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them. And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying:—"I have offended; return from me: that which thou puttest on me will I bear." And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. And Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasures of the king's house. At that time did Hezekiah cut off the gold from

the doors of the temple of the Lord, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

And the king of Assyria sent the Tartan and the Rabsaris and the Rab-shakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the fuller's field. And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder. And the Rab-shakeh said unto them:—"Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? Thou sayest, (but they are but vain words,) I have counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me? Now, behold, thou trustest upon the staff of this bruised reed, even upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him. But if ye say unto me, We trust in the Lord our God: is not that He, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem? Now therefore, I pray thee, give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them. How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? Am I now come up without the Lord against this place to destroy it? The Lord said to me, Go up against this land, and destroy it." Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto the Rab-shakeh:—"Speak, I pray thee, to thy servants in the Syrian language; for we understand it: and talk not with us in the Jews' language in the ears of the people that are on the wall." But the Rab-shakeh said unto them:—"Hath my master sent me to thy master, and to thee, to speak these words? hath he not sent me to the men which sit

on the wall, that they may eat their own dung, and drink their own water with you?"

Then the Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake, saying:—"Hear the word of the great king, the king of Assyria: Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand: neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria: hearken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me, and then eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his cistern: until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, The Lord will deliver us. Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria? Where are the gods of Hamath, and of Arpad? where are the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand? Who are they among all the gods of the countries, that have delivered their country out of mine hand, that the Lord should deliver Jerusalem out of mine hand?" But the people held their peace, and answered him not a word: for the king's commandment was, saying:—"Answer him not."

Then came Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with their clothes rent, and told him the words of the Rab-shakeh.

And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord. And he sent Eliakim, which was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz. And they said unto him:—"Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and blasphemy: for

the children are come to the birth, and there is not strength to bring forth. It may be the Lord thy God will hear all the words of the Rab-shakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the Lord thy God hath heard: wherefore lift up thy prayer for the remnant that are left."

So the servants of king Hezekiah came to Isaiah. And Isaiah said unto them:—"Thus shall ye say to your master, Thus saith the Lord, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed Me. Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land."

So the Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish. And when he heard say of Tirhakah king of Ethiopia:—"Behold, he is come out to fight against thee:" he sent messengers again unto Hezekiah, saying:—"Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered? Have the gods of the nations delivered them which my fathers have destroyed; as Gozan, and Haran, and Rezeph, and the children of Eden which were in Thelasar? Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?"

And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the Lord, and spread it before the Lord. And Hezekiah prayed before the Lord, and said:—"O Lord God of Israel, which dwellest between the cherubim, Thou art the God, even Thou alone, of all the kingdoms of the earth; Thou hast made heaven and earth. Lord, bow down Thine ear, and hear: open, Lord, Thine eyes, and see: and hear the words of Sennacherib, wherewith he hath sent him to reproach the

living God. Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands, and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. Now therefore, O Lord our God, I beseech Thee, save Thou us out of his hand, that all the kingdoms of the earth may know that Thou art the Lord God, even Thou only."

Then Isaiah the son of Amoz sent to Hezekiah, saying:—"Thus saith the Lord God of Israel, That which thou hast prayed to Me against Sennacherib king of Assyria I have heard. This is the word that the Lord hath spoken concerning him:—

Hath despised thee, hath laughed thee to scorn,
The virgin, the daughter of Zion:
Behind thy back hath shaken the head the
daughter of Jerusalem.
Whom hast thou reproached and blasphemed?
And against whom hast thou exalted thy voice,
And lifted up thine eyes on high?
Against the Holy One of Israel!
By thy messengers thou hast reproached the Lord,
and said,
With the multitude of my chariots have I climbed
the heights of the mountains,
To the innermost parts of Lebanon;
And I hewed down the topmost branch of her
cedars,
The choicest of her fir trees;
And I pressed forward into her farthest lodging
place,
The forest of her fruitful field.
I have digged and drunk strange waters,
And have dried up with the sole of my feet
All the rivers of Egypt.
Hast thou not heard? Long ago have I done it,
And from the days of old have I fashioned it;
Now have I brought it to pass,
That thou shouldest be to lay waste fenced cities
into ruinous heaps,
And their inhabitants in shortness of arm
Were terrified and ashamed;

They were as grass of the field, and as green herb,
As grass on the house-tops, and as corn blasted before it is grown up.
Thy sitting down, and thy going out, and thy coming in do I know,
And also thy raging against Me;
Because thy raging against Me, and thy pride
Is come up into Mine ears,
Therefore shall I put My hook in thy nose
And My bridle in thy lips,
And I will turn thee back by the way by which thou camest.

"And this shall be a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof. And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward. For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the Lord of hosts shall do this.

"Therefore thus saith the Lord concerning the king of Assyria:—

He shall not come unto this city,
Nor shoot an arrow there,
Nor come before it with shield,
Nor cast a mound against it.
By the way that he came, by the same shall he return,
And shall not come unto this city, saith the Lord.
For I will defend this city, to save it,
For Mine own sake, and for My servant David's sake."

And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of

Nisroch his god, that Adrammelech and Sherezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead.

In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him:—"Thus saith the Lord, Set thine house in order; for thou shalt die, and not live." Then he turned his face to the wall, and prayed unto the Lord, saying:—"I beseech Thee, O Lord, remember now how I have walked before Thee in truth and with a perfect heart, and have done that which is good in Thy sight." And Hezekiah wept sore. And it came to pass, afore Isaiah was gone out into the middle court, that the word of the Lord came to him, saying:—"Turn again, and tell Hezekiah the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord. And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for Mine own sake, and for My servant David's sake."

And Isaiah said:—"Take a lump of figs." And they took and laid it on the boil, and he recovered. And Hezekiah said unto Isaiah:—"What shall be the sign that the Lord will heal me, and that I shall go up into the house of the Lord the third day?" And Isaiah said:—"This sign shalt thou have of the Lord, that the Lord will do the thing that He hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?" And Hezekiah answered:—"It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees." And Isaiah the prophet cried unto the Lord: and He brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.

At that time Berodach-baladan, the son of Baladan king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick. And Hezekiah hearkened unto them, and shewed them

all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not. Then came Isaiah the prophet unto king Hezekiah, and said unto him:—"What said these men? and from whence came they unto thee?" And Hezekiah said:—"They are come from a far country, even from Babylon." And he said:—"What have they seen in thine house?" And Hezekiah answered:—"All the things that are in mine house have they seen: there is nothing among my treasures that I have not shewed them." And Isaiah said unto Hezekiah:—"Hear the word of the Lord. Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the Lord. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon." Then said Hezekiah unto Isaiah:—"Good is the word of the Lord which thou hast spoken." And he said:—"Is it not so, if peace and truth be in my days?"

And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, are they not written in the book of the chronicles of the kings of Judah? And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

Manasseh was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name was Hephzi-bah. And he did that which was evil in the sight of the Lord, after the abominations of the heathen, whom the Lord cast out before the children of Israel. For he built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made an Asherah, as did Ahab king of Israel; and worshipped all the host of heaven, and served them. And he built altars in the house of the Lord, of which the Lord said:—"In Jerusalem will I put My name." And he built altars for all

the host of heaven in the two courts of the house of the Lord. And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the Lord, to provoke Him to anger. And he set the graven image of the Asherah that he had made, in the house of which the Lord said to David, and to Solomon his son:—"In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put My name for ever: neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that My servant Moses commanded them." But they hearkened not: and Manasseh seduced them to do more evil than did the nations whom the Lord destroyed before the children of Israel.

And the Lord spake by His servants the prophets, saying:—"Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols: therefore thus saith the Lord God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down. And I will forsake the remnant of Mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies; because they have done that which was evil in My sight, and have provoked Me to anger, since the day their fathers came forth out of Egypt, even unto this day."

Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing that which was evil in the sight of the Lord.

Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, are they not written in the book of the chronicles of the kings of Judah? And Manasseh slept with his fathers, and was buried in the

garden of his own house, in the garden of Uzza: and Amon his son reigned in his stead.

Amon was twenty and two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name was Meshullemeth, the daughter of Haruz of Jotbah. And he did that which was evil in the sight of the Lord, as his father Manasseh did. And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them: and he forsook the Lord God of his fathers, and walked not in the way of the Lord. And the servants of Amon conspired against him, and slew the king in his own house. And the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead. Now the rest of the acts of Amon which he did, are they not written in the book of the chronicles of the kings of Judah? And he was buried in his sepulchre in the garden of Uzza: and Josiah his son reigned in his stead.

Josiah was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name was Jedidah, the daughter of Adaiah of Bozkath. And he did that which was right in the sight of the Lord, and walked in all the way of David his father, and turned not aside to the right hand or to the left. And it came to pass in the eighteenth year of king Josiah, that the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the Lord, saying:—"Go up to Hilkiah the high priest, that he may sum the silver which is brought into the house of the Lord, which the keepers of the door have gathered of the people: and let them deliver it into the hand of the doers of the work, that have the oversight of the house of the Lord: and let them give it to the doers of the work which is in the house of the Lord, to repair the breaches of the house, unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house." Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

And Hilkiah the high priest said unto Shaphan the scribe :—" I have found the book of the law in the house of the Lord." And Hilkiah gave the book to Shaphan, and he read it. And Shaphan the scribe came to the king, and brought the king word again, and said :—" Thy servants have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the Lord." And Shaphan the scribe shewed the king, saying :—" Hilkiah the priest hath delivered me a book." And Shaphan read it before the king. And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes. And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying :—" Go ye, enquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found : for great is the wrath of the Lord that is kindled against me, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us."

So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they communed with her. And she said unto them :—" Thus saith the Lord God of Israel, Tell the man that sent you to me, Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read : because they have forsaken Me, and have burnt incense unto other gods, that they might provoke Me to anger with all the works of their hands; therefore My wrath shall be kindled against this place, and shall not be quenched. But to the king of Judah which sent you to enquire of the Lord, thus shall ye say to him, Thus saith the Lord God of Israel, As touching the words which thou hast heard; because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the in-

habitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before Me; I also have heard thee, saith the Lord. Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place."

And they brought the king word again. And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem. And the king went up into the house of the Lord, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the Lord. And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep His commandments and His testimonies and His statutes with all his heart and all his soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant. And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the Lord all the vessels that were made for Baal, and for the Asherah, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el. And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. And he brought out the Asherah from the house of the Lord, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people. And he brake down the houses of the sodomites, that were by the house of the Lord, where the women wove hangings for the Asherah. And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned

incense, from Geba to Beer-sheba, and brake down the high places of the gates that were in the entering in of the gate of Joshua the governor of the city, which were on a man's left hand at the gate of the city. Nevertheless the priests of the high places came not up to the altar of the Lord in Jerusalem, but they did eat of the unleavened bread among their brethren. And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech. And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the Lord, by the chamber of Nathan-melech the chamberlain, which was in the precincts, and burned the chariots of the sun with fire. And the altars that were on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the Lord, did the king beat down, and brake them down from thence, and cast the dust of them into the brook Kidron. And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile. And he brake in pieces the pillars, and cut down the Asherim, and filled their places with the bones of men.

Moreover the altar that was at Beth-el, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the Asherah. And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the word of the Lord which the man of God proclaimed, who proclaimed these words. Then he said:—"What monument is that that I see?" And the men of the city told him:—"It is the sepulchre of the man of God, which came from Judah, and proclaimed these things

that thou hast done against the altar of Beth-el." And he said:—"Let him alone; let no man move his bones." So they let his bones alone, with the bones of the prophet that came out of Samaria. And all the houses also of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke the Lord to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el. And he slew all the priests of the high places that were there upon the altars, and burned men's bones upon them, and returned to Jerusalem.

And the king commanded all the people, saying:—"Keep the passover unto the Lord your God, as it is written in the book of this covenant." Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah; but in the eighteenth year of king Josiah, wherein this passover was holden to the Lord in Jerusalem.

Moreover them that had familiar spirits, and the wizards, and the teraphim, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the Lord. And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.

Notwithstanding the Lord turned not from the fierceness of His great wrath, wherewith His anger was kindled against Judah, because of all the provocations that Manasseh had provoked Him withal. And the Lord said:—"I will remove Judah also out of My sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there."

Now the rest of the acts of Josiah, and all that he did, are they not written in the book of the chronicles of the kings of Judah? In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to

the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him. And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.

Jehoahaz was twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah. And he did that which was evil in the sight of the Lord, according to all that his fathers had done. And Pharaoh-nechoh put him in bands at Riblah in the land of Hamath, that he might not reign in Jerusalem; and put the land to a tribute of an hundred talents of silver, and a talent of gold. And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there. And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give it unto Pharaoh-nechoh.

Jehoiakim was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name was Zebudah, the daughter of Pedaiah of Rumah. And he did that which was evil in the sight of the Lord, according to all that his fathers had done. In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him. And the Lord sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the Lord, which He spake by His servants the prophets. Surely at the commandment of the Lord came this upon Judah, to remove them out of His sight, for the sins of Manasseh, according to all that he did; and also for the innocent blood that he shed: for he

filled Jerusalem with innocent blood; which the Lord would not pardon.

Now the rest of the acts of Jehoiakim, and all that he did, are they not written in the book of the chronicles of the kings of Judah? So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead. And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.

Jehoiachin was eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name was Nehushta, the daughter of Elnathan of Jerusalem. And he did that which was evil in the sight of the Lord, according to all that his father had done.

At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged. And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it. And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign. And he carried out thence all the treasures of the house of the Lord, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the Lord, as the Lord had said. And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land. And he carried away Jehoachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, those carried he into captivity from Jerusalem to Babylon. And all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of Babylon brought captive to Babylon.

And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to

Zedekiah. Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah. And he did that which was evil in the sight of the Lord, according to all that Jehoiakim had done. For through the anger of the Lord it came to pass in Jerusalem and Judah, until He had cast them out from His presence, that Zedekiah rebelled against the king of Babylon.

And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about. And the city was besieged unto the eleventh year of king Zedekiah. And on the ninth day of the fourth month the famine was sore in the city, and there was no bread for the people of the land. And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden; (now the Chaldees were against the city round about:) and the king went the way toward the plain. And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him. So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him. And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

And in the fifth month, on the seventh day of the month, which is the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem: and he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire.

And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about. And the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the residue of the multitude, did

Nebuzar-adan the captain of the guard carry away. But the captain of the guard left of the poor of the land to be vinedressers and husbandmen.

And the pillars of brass that were in the house of the Lord, and the bases, and the brasen sea that was in the house of the Lord, did the Chaldees break in pieces, and carried the brass of them to Babylon. And the pots and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away. And the firepans, and the basons; that which was of gold, in gold, and that which was of silver, in silver, the captain of the guard took away. The two pillars, the one sea, and the bases which Solomon had made for the house of the Lord; the brass of all these vessels was without weight. The height of the one pillar was eighteen cubits, and the chapiter upon it was brass: and the height of the chapiter three cubits; and the wreathen work, and pomegranates upon the chapiter round about, all of brass: and like unto these had the second pillar with wreathen work.

And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door: and out of the city he took an officer that was set over the men of war, and five men of them that were in the king's presence, which were found in the city, and the principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land that were found in the city. And Nebuzar-adan captain of the guard took them, and brought them to the king of Babylon to Riblah: and the king of Babylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land.

And as for the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler. And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the

son of a Maachathite, they and their men. And Gedaliah sware to them, and to their men, and said unto them :— "Fear not to be the servants of the Chaldees : dwell in the land, and serve the king of Babylon ; and it shall be well with you." But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah. And all the people, both small and great, and the captains of the armies, arose, and came to Egypt : for they were afraid of the Chaldees.

And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth day of the month, that Evil-merodach king of Babylon in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of prison ; and he spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon ; and changed his prison garments : and he did eat bread continually before him all the days of his life. And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life.

LATER HISTORICAL BOOKS

THE FIRST BOOK OF THE CHRONICLES

Adam, Sheth, Enosh, Kenan, Mahalaleel, Jered, Henoch, Methuselah, Lamech, Noah, Shem, Ham, and Japheth.

The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah. And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

The sons of Ham; Cush, and Mizraim, Put, and Canaan. And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan. And Cush begat Nimrod: he began to be mighty upon the earth. And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, and Pathrusim, and Casluhim, (of whom came the Philistines,) and Caphthorim. And Canaan begat Zidon his firstborn, and Heth, the Jebusite also, and the Amorite, and the Girgashite, and the Hivite, and the Arkite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite.

The sons of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech. And Arphaxad begat Shelah, and Shelah begat Eber. And unto Eber were born two sons: the name of the one was Peleg; because in his days the earth was divided: and his brother's name was Joktan. And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, Hadoram also, and Uzal, and Diklah, and Ebal, and Abimael, and Sheba, and Ophir, and Havilah, and Jobab. All these were the sons of Joktan.

Shem, Arphaxad, Shelah, Eber, Peleg, Reu, Serug, Nahor, Terah, Abram; the same is Abraham. The sons of Abraham; Isaac, and Ishmael.

These are their generations: the firstborn of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam, Mishma, and Dumah, Massa, Hadad, and Tema, Jetur, Naphish, and Kedemah. There are the sons of Ishmael.

Now the sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan. And the sons of Midian; Ephah, and Epher, and Henoch, and Abida, and Eldaah. All these are the sons of Keturah. And Abraham begat Isaac. The sons of Isaac; Esau, and Israel.

The sons of Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah. The sons of Eliphaz; Teman, and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek. The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah. And the sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezar, and Dishan. And the sons of Lotan; Hori, and Homam: and Timna was Lotan's sister. The sons of Shobal; Alian, and Manahath, and Ebal, Shephi, and Onam. And the sons of Zibeon; Aiah, and Anah. The sons of Anah; Dishon. And the sons of Dishon; Amram, and Eshban, and Ithran, and Cheran. The sons of Ezer; Bilhan, and Zavan, and Jakan. The sons of Dishan; Uz, and Aran.

Now these are the kings that reigned in the land of Edom before any king reigned over the children of Israel; Bela the son of Beor: and the name of his city was Dinhabah. And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead. And when Jobab was dead, Husham of the land of the Temanites reigned in his stead. And when Husham was dead, Hadad the son of Bedad, which smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith. And when Hadad was dead, Samlah of Masrekah reigned in his stead. And when Samlah was dead, Shaul of Rehoboth by the river reigned in his stead. And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead. And when Baal-hanan was dead, Hadad reigned in his stead: and the name of his city was Pai; and his wife's name was

Mehetabel, the daughter of Matred, the daughter of Mezahab. Hadad died also. And the dukes of Edom were; duke Timnah, duke Aliah, duke Jetheth, duke Aholibamah, duke Elah, duke Pinon, duke Kenaz, duke Teman, duke Mibzar, duke Magdiel, duke Iram. These are the dukes of Edom.

These are the sons of Israel; Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun, Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

The sons of Judah; Er, and Onan, and Shelah: which three were born unto him of the daughter of Shua the Canaanitess. And Er, the firstborn of Judah, was evil in the sight of the Lord; and He slew him. And Tamar his daughter in law bare him Pharez and Zerah. All the sons of Judah were five.

The sons of Pharez; Hezron, and Hamul. And the sons of Zerah; Zimri, and Ethan, and Heman, and Calcol, and Dara: five of them in all. And the sons of Carmi; Achar, the troubler of Israel, who transgressed in the thing devoted. And the sons of Ethan; Azariah. The sons also of Hezron, that were born unto him; Jerahmeel, and Ram, and Chelubai. And Ram begat Amminadab; and Amminadab begat Nahshon, prince of the children of Judah; and Nahshon begat Salma, and Salma begat Boaz, and Boaz begat Obed, and Obed begat Jesse, and Jesse begat his firstborn Eliab, and Abinadab the second, and Shimea the third, Nethaneel the fourth, Raddai the fifth, Ozem the sixth, David the seventh: whose sisters were Zeruiah, and Abigail. And the sons of Zeruiah; Abishai, and Joab, and Asahel, three. And Abigail bare Amasa: and the father of Amasa was Jether the Ishmeelite.

And Caleb the son of Hezron begat children of Azubah his wife, and of Jerioth: her sons are these; Jesher, and Shobab, and Ardon. And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur. And Hur begat Uri, and Uri begat Bezaleel. And afterward Hezron went in to the daughter of Machir the father of Gilead, whom he married when he was threescore years old; and she bare him Segub. And Segub begat Jair, who had three and twenty cities in the land

of Gilead. And he took Geshur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, even threescore cities. All these belonged to the sons of Machir the father of Gilead. And after that Hezron was dead in Caleb-ephratah, then Abiah Hezron's wife bare him Ashur the father of Tekoa.

And the sons of Jerahmeel the firstborn of Hezron were, Ram the firstborn, and Bunah, and Oren, and Ozem, and Ahijah. Jerahmeel had also another wife, whose name was Atarah; she was the mother of Onam.

And the sons of Ram the firstborn of Jerahmeel were, Maaz, and Jamin, and Eker. And the sons of Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur. And the name of the wife of Abishur was Abihail, and she bare him Ahban, and Molid. And the sons of Nadab; Seled, and Appaim: but Seled died without children. And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And the children of Sheshan; Ahlai. And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children. And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.

Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name was Jarha. And Sheshan gave his daughter to Jarha his servant to wife; and she bare him Attai. And Attai begat Nathan, and Nathan begat Zabad, and Zabad begat Ephlal, and Ephlal begat Obed, and Obed begat Jehu, and Jehu begat Azariah, and Azariah begat Helez, and Helez begat Eleasah, and Eleasah begat Sisamai, and Sisamai begat Shallum, and Shallum begat Jekamiah, and Jekamiah begat Elishama.

Now the sons of Caleb the brother of Jerahmeel were, Mesha his firstborn, which was the father of Ziph; and the sons of Mareshah the father of Hebron. And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema. And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai. And the son of Shammai was Maon: and Maon was the father of Beth-zur. And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez. And

the sons of Jahdai; Regem, and Jotham, and Gesham, and Pelet, and Ephah, and Shaaph. Maachah, Caleb's concubine, bare Sheber, and Tirhanah. She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibea: and the daughter of Caleb was Achsa.

These were the sons of Caleb the son of Hur, the firstborn of Ephratah; Shobal the father of Kirjath-jearim, Salma the father of Beth-lehem, Hareph the father of Beth-gader. And Shobal the father of Kirjath-jearim had sons; Haroeh, and half of the Manahethites. And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites; of them came the Zareathites, and the Eshtaulites. The sons of Salma; Beth-lehem, and the Netophathites, Ataroth, the house of Joab, and half of the Manahethites, the Zorites. And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, and Suchathites. These are the Kenites that came of Hemath, the father of the house of Rechab.

Now these were the sons of David, which were born unto him in Hebron; the firstborn Ammon, of Ahinoam the Jezreelitess; the second Daniel, of Abigail the Carmelitess: the third, Absalom the son of Maachah the daughter of Talmai king of Geshur: the fourth, Adonijah the son of Haggith: the fifth, Shephatiah of Abital: the sixth, Ithream by Eglah his wife. These six were born unto him in Hebron; and there he reigned seven years and six months: and in Jerusalem he reigned thirty and three years. And these were born unto him in Jerusalem; Shimea, and Shobab, and Nathan, and Solomon, four, of Bath-shua the daughter of Ammiel: Ibhar also, and Elishama, and Eliphelet, and Nogah, and Nepheg, and Japhia, and Elishama, and Eliada, and Eliphelet, nine. These were all the sons of David, beside the sons of the concubines, and Tamar their sister.

And Solomon's son was Rehoboam, Abia his son, Asa his son, Jehoshaphat his son, Joram his son, Ahaziah his son, Joash his son, Amaziah his son, Azariah his son, Jotham his son, Ahaz his son, Hezekiah his

son, Manasseh his son, Amon his son, Josiah his son. And the sons of Josiah were, the firstborn Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum. And the sons of Jehoiakim; Jeconiah his son, Zedekiah his son.

And the sons of Jeconiah; Assir, Salathiel his son, Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah. And the sons of Pedaiah were, Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister: and Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushab-hesed, five. And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah. And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six. And the sons of Neariah; Elioenai, and Hezekiah, and Azrikam, three. And the sons of Elioenai were, Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.

The sons of Judah; Pharez, Hezron, and Carmi, and Hur, and Shobal. And Reaiah the son of Shobal begat Jahath; and Jahath begat Ahumai, and Lahad. These are the families of the Zorathites. And these were of the father of Etam; Jezreel, and Ishma, and Idbash: and the name of their sister was Hazelelponi: and Penuel the father of Gedor, and Ezer the father of Hushah. These are the sons of Hur, the firstborn of Ephratah, the father of Beth-lehem. And Ashur the father of Tekoa had two wives, Helah and Naarah. And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haahashtari. These were the sons of Naarah. And the sons of Helah were, Zereth, and Jezoar, and Ethnan. And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum.

And Jabez was more honourable than his brethren: and his mother called his name Jabez, saying, "Because I bare him with sorrow." And Jabez called on the God of Israel, saying, "Oh that Thou wouldest bless me indeed, and enlarge my coast, and that Thine

hand might be with me, and that Thou wouldest keep me from evil, that it may not grieve me!" And God granted him that which he requested.

And Chelub the brother of Shuah begat Mehir, which was the father of Eshton. And Eshton begat Bethrapha, and Paseah, and Tehinnah the father of Irnahash. These are the men of Rechah. And the sons of Kenaz; Othniel, and Seraiah: and the sons of Othniel; Hathath. And Meonothai begat Ophrah: and Seraiah begat Joab, the father of the valley of Charashim; for they were craftsmen. And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, even Kenaz. And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel. And the sons of Ezra were, Jether, and Mered, and Epher, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa. And his wife Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these are the sons of Bithiah the daughter of Pharaoh, which Mered took. And the sons of his wife Hodiah the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite. And the sons of Shimon were, Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi were, Zoheth, and Ben-zoheth.

The sons of Shelah the son of Judah were, Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea, and Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubi-lehem. And these are ancient things. These were the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work.

The sons of Simeon were, Nemuel, and Jamin, Jarib, Zerah, and Shaul: Shallum his son, Mibsam his son, Mishma his son. And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son. And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their family multiply, like to the children of Judah. And they dwelt

at Beer-sheba, and Moladah, and Hazar-shual, and at Bilhah, and at Ezem, and at Tolad, and at Bethuel, and at Hormah, and at Ziklag, and at Beth-marcaboth, and Hazar-susim, and at Beth-birei, and at Shaaraim. These were their cities unto the reign of David. And their villages were, Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities: and all their villages that were round about the same cities, unto Baal. These were their habitations, and their genealogy.

And Meshobab, and Jamlech, and Joshah the son of Amaziah, and Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel, and Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah, and Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah; these mentioned by their names were princes in their families: and the house of their fathers increased greatly. And they went to the entrance of Gedor, even unto the east side of the valley, to seek pasture for their flocks. And they found fat pasture and good, and the land was wide, and quiet, and peaceable; for they of Ham had dwelt there of old. And these written by name came in the days of Hezekiah king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms: because there was pasture there for their flocks. And some of them, even of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi. And they smote the rest of the Amalekites that were escaped, and dwelt there unto this day.

Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's:) the sons, I say, of Reuben the firstborn of Israel were, Hanoch, and Pallu, Hezron, and Carmi. The sons of Joel; Shemaiah his son, Gog his son, Shimei his son, Micah his son, Reaia

his son, Baal his son, Beerah his son, whom Tilgath-pilneser king of Assyria carried away captive: he was prince of the Reubenites.

And his brethren by their families, when the genealogy of their generations was reckoned, were the chief, Jeiel, and Zechariah, and Bela the son of Azaz, the son of Shema, the son of Joel, who dwelt in Aroer, even unto Nebo and Baal-meon: and eastward he inhabited unto the entering in of the wilderness from the river Euphrates: because their cattle were multiplied in the land of Gilead. And in the days of Saul they made war with the Hagarites, who fell by their hand: and they dwelt in their tents throughout all the east land of Gilead.

And the children of Gad dwelt over against them, in the land of Bashan unto Salcah: Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan. And their brethren of the house of their fathers were, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven. These are the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz; Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers. And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of Sharon, upon their borders. All these were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.

The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, were four and forty thousand seven hundred and threescore that went out to the war. And they made war with the Hagarites, with Jetur, and Nephish, and Nodab. And they were helped against them, and the Hagarites were delivered into their hand, and all that were with them: for they cried to God in the battle, and He was intreated of them; because they put their trust in Him. And they took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men

an hundred thousand. For there fell down many slain, because the war was of God. And they dwelt in their steads until the captivity.

And the children of the half tribe of Manasseh dwelt in the land: they increased from Bashan unto Baal-hermon and Senir, and unto mount Hermon. And these were the heads of the house of their fathers, even Epher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, famous men, and heads of the house of their fathers. And they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them. And the God of Israel stirred up the spirit of Pul the king of Assyria, and the spirit of Tilgath-pilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day.

The sons of Levi; Gershon, Kohath, and Merari. And the sons of Kohath; Amram, Izhar, and Hebron, and Uzziel. And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; Nadab and Abihu, Eleazar and Ithamar.

Eleazar begat Phinehas, Phinehas begat Abishua, and Abishua begat Bukki, and Bukki begat Uzzi, and Uzzi begat Zerahiah, and Zerahiah begat Meraioth, Meraioth begat Amariah, and Amariah begat Ahitub, and Ahitub begat Zadok, and Zadok begat Ahimaaz, and Ahimaaz begat Azariah, and Azariah begat Johanan, and Johanan begat Azariah, (he it is that executed the priest's office in the temple that Solomon built in Jerusalem:) and Azariah begat Amariah, and Amariah begat Ahitub, and Ahitub begat Zadok, and Zadok begat Shallum, and Shallum begat Hilkiah, and Hilkiah begat Azariah, and Azariah begat Seraiah, and Seraiah begat Jehozadak, and Jehozadak went into captivity, when the Lord carried away Judah and Jerusalem by the hand of Nebuchadnezzar.

The sons of Levi; Gershom, Kohath, and Merari. And these be the names of the sons of Gershom; Libni,

and Shimei. And the sons of Kohath were, Amram, and Izhar, and Hebron, and Uzziel. The sons of Merari; Mahli, and Mushi.

And these are the families of the Levites according to their fathers:

Of Gershom; Libni his son, Jahath his son, Zimmah his son, Joah his son, Iddo his son, Zerah his son, Jeaterai his son.

The sons of Kohath; Amminadab his son, Korah his son, Assir his son, Elkanah his son, and Ebiasaph his son, and Assir his son, Tahath his son, Uriel his son, Uzziah his son, and Shaul his son. And the sons of Elkanah; Amasai, and Ahimoth. As for Elkanah: the sons of Elkanah; Zophai his son, and Nahath his son, Eliab his son, Jeroham his son, Elkanah his son. And the sons of Samuel; the firstborn Vashni, and Abiah.

The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son, Shimea his son, Haggiah his son, Asaiah his son.

And these are they whom David set over the service of song in the house of the Lord, after that the ark had rest. And they ministered before the dwelling place of the tabernacle of the congregation with singing, until Solomon had built the house of the Lord in Jerusalem: and then they waited on their office according to their order. And these are they that waited, with their children:

Of the sons of the Kohathites: Heman a singer, the son of Joel, the son of Shemuel, the son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah, the son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai, the son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah, the son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah, the son of Izhar, the son of Kohath, the son of Levi, the son of Israel.

And his brother Asaph, who stood on his right hand, even Asaph the son of Berachiah, the son of Shimea, the son of Michael, the son of Baaseiah, the son of Malchiah, the son of Ethni, the son of Zerah, the son of Adaiah, the son of Ethan, the son of Zimmah, the son

of Shimei, the son of Jahath, the son of Gershom, the son of Levi.

And their brethren the sons of Merari stood on the left hand: Ethan the son of Kishi, the son of Abdi, the son of Malluch, the son of Hashabiah, the son of Amaziah, the son of Hilkiah, the son of Amzi, the son of Bani, the son of Shamer, the son of Mahli, the son of Mushi, the son of Merari, the son of Levi.

Their brethren also the Levites were appointed unto all manner of service of the tabernacle of the house of God. But Aaron and his sons offered upon the altar of the burnt offering, and on the altar of incense, and were appointed for all the work of the place most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.

And these are the sons of Aaron; Eleazar his son, Phinehas his son, Abishua his son, Bukki his son, Uzzi his son, Zerahiah his son, Meraioth his son, Amariah his son, Ahitub his son, Zadok his son, Ahimaaz his son.

Now these are their dwelling places throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathites: for theirs was the lot. And they gave them Hebron in the land of Judah, and the suburbs thereof round about it. But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh. And to the sons of Aaron they gave the cities of Judah, namely, Hebron, the city of refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs, and Hilen with her suburbs, Debir with her suburbs, and Ashan with her suburbs, and Beth-shemesh with her suburbs: and out of the tribe of Benjamin; Geba with her suburbs, and Alemeth with her suburbs, and Anathoth with her suburbs. All their cities throughout their families were thirteen cities. And unto the sons of Kohath, which were left of the family of that tribe, were cities given out of the half tribe, namely, out of the half tribe of Manasseh, by lot, ten cities. And to the sons of Gershom throughout their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe

of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.

Unto the sons of Merari were given by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities. And the children of Israel gave to the Levites these cities with their suburbs. And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by their names. And the residue of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim. And they gave unto them, of the cities of refuge, Shechem in mount Ephraim with her suburbs; they gave also Gezer with her suburbs, and Jokmeam with her suburbs, and Beth-horon with her suburbs, and Aijalon with her suburbs, and Gath-rimmon with her suburbs: and out of the half tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.

Unto the sons of Gershom were given out of the family of the half tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs: and out of the tribe of Issachar; Kedesh with her suburbs, Daberath with her suburbs, and Ramoth with her suburbs, and Anem with her suburbs: and out of the tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs, and Hukok with her suburbs, and Rehob with her suburbs: and out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.

Unto the rest of the children of Merari were given out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs: and on the other side Jordan by Jericho, on the east side of Jordan, were given them out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs, Kedemoth also with her suburbs, and Mephaath with her suburbs: and out of the tribe of Gad; Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

and Heshbon with her suburbs, and Jazer with her suburbs.

Now the sons of Issachar were, Tola, and Puah, Jashub, and Shimrom, four. And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, to wit, of Tola: they were valiant men of might in their generations; whose number was in the days of David two and twenty thousand and six hundred. And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five: all of them chief men. And with them, by their generations, after the house of their fathers, were bands of soldiers for war, six and thirty thousand men: for they had many wives and sons. And their brethren among all the families of Issachar were valiant men of might, reckoned in all by their genealogies fourscore and seven thousand.

The sons of Benjamin; Bela, and Becher, and Jediael, three. And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of their fathers, mighty men of valour; and were reckoned by their genealogies twenty and two thousand and thirty and four. And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these are the sons of Becher. And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, was twenty thousand and two hundred. The sons also of Jediael; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tarshish, and Ahishahar. All these the sons of Jediael, by the heads of their fathers, mighty men of valour, were seventeen thousand and two hundred soldiers, fit to go out for war and battle. Shuppim also, and Huppim, the children of Ir, and Hushim, the sons of Aher.

The sons of Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the sons of Bilhah.

The sons of Manasseh; Ashriel, whom she bare: (but his concubine the Aramitess bare Machir the father

of Gilead: and Machir took to wife the sister of Huppim and Shuppim, whose sister's name was Maachah;) and the name of the second was Zelophehad: and Zelophehad had daughters. And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother was Sheresh; and his sons were Ulam and Rakem. And the sons of Ulam; Bedan. These were the sons of Gilead, the son of Machir, the son of Manasseh. And his sister Hammoleketh bare Ishod, and Abiezer, and Mahalah. And the sons of Shemidah were, Ahian, and Shechem, and Likhi, and Aniam.

And the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son, and Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath that were born in that land slew, because they came down to take away their cattle.

And Ephraim their father mourned many days, and his brethren came to comfort him. And when he went in to his wife, she conceived, and bare a son, and he called his name Beriah, because it went evil with his house. (And his daughter was Sherah, who built Bethhoron the nether, and the upper, and Uzzen-sherah.) And Rephah was his son, also Resheph, and Telah his son, and Tahan his son, Laadan his son, Ammihud his son, Elishama his son, Non his son, Jehoshua his son. And their possessions and habitations were, Beth-el and the towns thereof, and eastward Naaran, and westward Gezer, with the towns thereof; Shechem also and the towns thereof, unto Gaza and the towns thereof: and by the borders of the children of Manasseh, Beth-shean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel.

The sons of Asher; Imnah, and Ishuah, and Ishuai, and Beriah, and Serah their sister. And the sons of Beriah; Heber, and Malchiel, who is the father of Birzavith. And Heber begat Japhlet, and Shomer, and Hotham, and Shua their sister. And the sons of Japhlet; Pasach, and Bimhal, and Ashvath. These are the

children of Japhlet. And the sons of Shamer; Ahi, and Rohgah, Jehubbah, and Aram. And the sons of his brother Helem; Zophah, and Imna, and Shelesh, and Amal. The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah, Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera. And the sons of Jether; Jephunneh, and Pispah, and Ara. And the sons of Ulla; Arah, and Haniel, and Rezia. All these were the children of Asher, heads of the fathers' houses, choice and mighty men of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war and to battle was twenty and six thousand men.

Now Benjamin begat Bela his firstborn, Ashbel the second, and Aharah the third, Nohah the fourth, and Rapha the fifth. And the sons of Bela were, Addar, and Gera, and Abihud, and Abishua, and Naaman, and Ahoah, and Gera, and Shephuphan, and Huram.

And these are the sons of Ehud: these are the heads of the fathers of the inhabitants of Geba, and they removed them to Manahath: and Naaman, and Ahiah, and Gera, he removed them, and begat Uzza, and Ahihud. And Shaharaim begat children in the country of Moab, after he had sent them away; Hushim and Baara were his wives. And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham, and Jeuz, and Shachia, and Mirma. These were his sons, heads of the fathers. And of Hushim he begat Abitub, and Elpaal.

The sons of Elpaal; Eber, and Misham, and Shamed, who built Ono and Lod, with the towns thereof: Beriah also, and Shema, who were heads of the fathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath: and Ahio, Shashak, and Jeremoth, and Zebadiah, and Arad, and Ader, and Michael, and Ispah, and Joha, the sons of Beriah; and Zebadiah, and Meshullam, and Hezeki, and Heber, Ishmerai also, and Jezliah, and Jobab, the sons of Elpaal; and Jakim, and Zichri, and Zabdi, and Elienai, and Zilthai, and Eliel, and Adaiah, and Beraiah, and Shimrath, the sons of Shimhi; and Ishpan, and Heber, and Eliel, and Ab-

don, and Zichri, and Hanan, and Hananiah, and Elam, and Antothijah, and Iphedeiah, and Penuel, the sons of Shashak; and Shamsherai, and Shehariah, and Athaliah, and Jaresiah, and Eliah, and Zichri, the sons of Jeroham.

These were heads of the fathers, by their generations, chief men. These dwelt in Jerusalem. And at Gibeon dwelt the father of Gibeon; whose wife's name was Maachah: and his firstborn son Abdon, and Zur, and Kish, and Baal, and Nadab, and Gedor, and Ahio, and Zacher. And Mikloth begat Shimeah. And these also dwelt with their brethren in Jerusalem, over against them.

And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchi-shua, and Abinadab, and Esh-baal. And the son of Jonathan was Merib-baal; and Merib-baal begat Micah. And the sons of Micah were, Pithon, and Melech, and Tarea, and Ahaz. And Ahaz begat Jehoadah; and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza, and Moza begat Binea: Rapha was his son, Eleasah his son, Azel his son: and Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these were the sons of Azel. And the sons of Eshek his brother were, Ulam his firstborn, Jehush the second, and Eliphelet the third. And the sons of Ulam were mighty men of valour, archers, and had many sons, and sons' sons, an hundred and fifty. All these are of the sons of Benjamin.

So all Israel were reckoned by genealogies; and, behold, they were written in the book of the kings of Israel and Judah, who were carried away to Babylon for their transgression.

Now the first inhabitants that dwelt in their possessions in their cities were, the Israelites, the priests, Levites, and the Nethinim. And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh; Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah. And of the Shilonites; Asaiah the firstborn, and his sons. And of the sons of Zerah; Jeuel, and their brethren, six hundred and ninety. And of the sons

of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah, and Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephathiah, the son of Reuel, the son of Ibnijah; and their brethren, according to their generations, nine hundred and fifty and six. All these men were chief of the fathers in the house of their fathers.

And of the priests; Jedaiah, and Jehoiarib, and Jachin, and Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God; and Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer; and their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; very able men for the work of the service of the house of God.

And of the Levites; Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari; and Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph; and Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites.

And the porters were, Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum was the chief; who hitherto waited in the king's gate eastward: they were porters in the companies of the children of Levi. And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of the house of his father, the Korahites, were over the work of the service, keepers of the gates of the tabernacle: and their fathers, being over the host of the Lord, were keepers of the entry. And Phinehas the son of Eleazar was the ruler over them in time past, and the Lord was with him. And Zechariah the son of Meshelemiah was porter of the door of the tabernacle of the congregation. All these which were chosen to be porters in the gates were two hundred and twelve. These were

reckoned by their genealogy in their villages, whom David and Samuel the seer did ordain in their set office. So they and their children had the oversight of the gates of the house of the Lord, namely, the house of the tabernacle, by wards. In four quarters were the porters, toward the east, west, north, and south. And their brethren, which were in their villages, were to come after seven days from time to time with them.

For these Levites, the four chief porters, were in their set office, and were over the chambers and treasuries of the house of God. And they lodged round about the house of God, because the charge was upon them, and the opening thereof every morning pertained to them. And certain of them had the charge of the ministering vessels, that they should bring them in and out by tale. Some of them also were appointed to oversee the vessels, and all the instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices. And some of the sons of the priests made the ointment of the spices. And Mattithiah, one of the Levites, who was the firstborn of Shallum the Korahite, had the set office over the things that were made in the pans. And other of their brethren, of the sons of the Kohathites, were over the shewbread, to prepare it every sabbath. And these are the singers, chief of the fathers of the Levites, who remaining in the chambers were free: for they were employed in that work day and night. These chief fathers of the Levites were chief throughout their generations; these dwelt at Jerusalem.

And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name was Maachah: and his firstborn son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab, and Gedor, and Ahio, and Zechariah, and Mikloth. And Mikloth begat Shimeam. And they also dwelt with their brethren at Jerusalem, over against their brethren. And Ner begat Kish; and Kish begat Saul; and Saul begat Jonathan, and Malchi-shua, and Abinadab, and Esh-baal. And the son of Jonathan was Merib-baal: and Merib-baal begat Micah. And the sons of Micah were, Pithon, and Melech, and Tahrea, and Ahaz. And Ahaz begat Jarah; and Jarah begat Alemeth,

and Azmaveth, and Zimri; and Zimri begat Moza; and Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son. And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan: these were the sons of Azel.

Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa. And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and Abinadab, and Malchishua, the sons of Saul. And the battle went sore against Saul, and the archers hit him, and he was wounded of the archers. Then said Saul to his armourbearer:—"Draw thy sword, and thrust me through therewith; lest these uncircumcised come and abuse me." But his armourbearer would not; for he was sore afraid. So Saul took a sword, and fell upon it. And when his armourbearer saw that Saul was dead, he fell likewise on the sword, and died.

So Saul died, and his three sons, and all his house died together. And when all the men of Israel that were in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled: and the Philistines came and dwelt in them. And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa. And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people. And they put his armour in the house of their gods, and fastened his head in the temple of Dagon.

And when all Jabesh-gilead heard all that the Philistines had done to Saul, they arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.

So Saul died for his transgression which he committed against the Lord, even against the word of the

Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it; and enquired not of the Lord: therefore He slew him, and turned the kingdom unto David the son of Jesse.

Then all Israel gathered themselves to David unto Hebron, saying:—"Behold, we are thy bone and thy flesh. And moreover in time past, even when Saul was king, thou wast he that leddest out and broughtest in Israel: and the Lord thy God said unto thee, Thou shalt feed My people Israel, and thou shalt be ruler over My people Israel." Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the Lord; and they anointed David king over Israel, according to the word of the Lord by Samuel.

And David and all Israel went to Jerusalem, which is Jebus; where the Jebusites were, the inhabitants of the land. And the inhabitants of Jebus said to David:—"Thou shalt not come hither." Nevertheless David took the castle of Zion, which is the city of David. And David said:—"Whosoever smiteth the Jebusites first shall be chief and captain." So Joab the son of Zeruiah went first up, and was chief. And David dwelt in the castle; therefore they called it the city of David. And he built the city round about, even from Millo round about: and Joab repaired the rest of the city. So David waxed greater and greater: for the Lord of hosts was with him.

These also are the chief of the mighty men whom David had, who strengthened themselves with him in his kingdom, and with all Israel, to make him king, according to the word of the Lord concerning Israel. And this is the number of the mighty men whom David had; Jashobeam, an Hachmonite, the chief of the captains: he lifted up his spear against three hundred slain by him at one time. And after him was Eleazar the son of Dodo, the Ahohite, who was one of the three mighties. He was with David at Pas-dammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines. And they set themselves in the midst of that parcel, and delivered it,

and slew the Philistines; and the Lord saved them by a great deliverance.

Now three of the thirty captains went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of Rephaim. And David was then in the hold, and the Philistines' garrison was then at Beth-lehem. And David longed, and said:—"Oh that one would give me drink of the water of the well of Beth-lehem, that is at the gate!" And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David: but David would not drink of it, but poured it out to the Lord, and said:—"My God forbid it me, that I should do this thing: shall I drink the blood of these men that have put their lives in jeopardy? for with the jeopardy of their lives they brought it." Therefore he would not drink it. These things did these three mightiest.

And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew them, and had a name among the three. Of the three, he was more honourable than the two; for he was their captain: howbeit he attained not to the first three.

Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts; he slew the two sons of Ariel of Moab: also he went down and slew a lion in a pit in a snowy day. And he slew an Egyptian, a man of great stature, five cubits high; and in the Egyptian's hand was a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear. These things did Benaiah the son of Jehoiada, and had a name among the three mighties. Behold, he was honourable among the thirty, but attained not to the first three: and David set him over his guard.

Also the valiant men of the armies were, Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem, Shammoth the Harorite, Helez the Pelonite, Ira the son of Ikkesh the Tekoite, Abi-ezer the Antothite, Sibbecai the Hushathite, Ilai the Ahohite, Maharai the

Netophathite, Heled the son of Baanah the Netophathite, Ithai the son of Ribai of Gibeah, that pertained to the children of Benjamin, Benaiah the Pirathonite, Hurai of the brooks of Gaash, Abiel the Arbathite, Azmaveth the Baharumite, Eliahba the Shaalbonite, the sons of Hashem the Gizonite, Jonathan the son of Shage the Hararite, Ahiam the son of Sacar the Hararite, Eliphal the son of Ur, Hepher the Mecherathite, Ahijah the Pelonite, Hezro the Carmelite, Naarai the son of Ezbai, Joel the brother of Nathan, Mibhar the son of Haggeri, Zelek the Ammonite, Naharai the Berothite, the armourbearer of Joab the son of Zeruiah, Ira the Ithrite, Gareb the Ithrite, Uriah the Hittite, Zabad the son of Ahlai, Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him, Hanan the son of Maachah, and Joshaphat the Mithnite, Uzzia the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite, Jediael the son of Shimri, and Joha his brother, the Tizite, Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite, Eliel, and Obed, and Jasiel the Mesobaite.

Now these are they that came to David to Ziklag, while he yet kept himself close because of Saul the son of Kish: and they were among the mighty men, helpers of the war. They were armed with bows, and could use both the right hand and the left in hurling stones and shooting arrows out of a bow, even of Saul's brethren of Benjamin. The chief was Ahiezer, then Joash, the sons of Shemaah the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Antothite, and Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Josabad the Gederathite, Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite, Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites, and Joelah, and Zebadiah, the sons of Jeroham of Gedor.

And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, and men of war fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions,

and were as swift as the roes upon the mountains; Ezer the first, Obadiah the second, Eliab the third, Mishmannah the fourth, Jeremiah the fifth, Attai the sixth, Eliel the seventh, Johanan the eighth, Elzabad the ninth, Jeremiah the tenth, Machbanai the eleventh. These were the sons of Gad, captains of the host: one of the least was over an hundred, and the greatest over a thousand. These are they that went over Jordan in the first month, when it had overflown all its banks; and they put to flight all them of the valleys, both toward the east, and toward the west.

And there came of the children of Benjamin and Judah to the hold unto David. And David went out to meet them, and answered and said unto them:—"If ye be come peaceably unto me to help me, mine heart shall be knit unto you: but if ye be come to betray me to mine enemies, seeing there is no wrong in mine hands, the God of our fathers look thereon, and rebuke it." Then the spirit came upon Amasai, who was chief of the captains, and he said:—"Thine are we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee." Then David received them, and made them captains of the band.

And there fell some of Manasseh to David, when he came with the Philistines against Saul to battle: but they helped them not: for the lords of the Philistines upon advisement sent him away, saying:—"He will fall to his master Saul to the jeopardy of our heads." As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that were of Manasseh. And they helped David against the band of the rovers: for they were all mighty men of valour, and were captains in the host. For at that time day by day there came to David to help him, until it was a great host, like the host of God.

And these are the numbers of the bands that were ready armed to the war, and came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the Lord. The children of Judah that bare shield and spear were six thousand and eight hundred,

ready armed to the war. Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred. Of the children of Levi four thousand and six hundred. And Jehoiada was the leader of the Aaronites, and with him were three thousand and seven hundred; and Zadok, a young man mighty of valour, and of his father's house twenty and two captains. And of the children of Benjamin, the kindred of Saul, three thousand: for hitherto the greatest part of them had kept the ward of the house of Saul. And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, famous throughout the house of their fathers. And of the half tribe of Manasseh eighteen thousand, which were expressed by name, to come and make David king. And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment. Of Zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank: they were not of double heart. And of Naphtali a thousand captains, and with them with shield and spear thirty and seven thousand. And of the Danites expert in war twenty and eight thousand and six hundred. And of Asher, such as went forth to battle, expert in war, forty thousand. And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand.

All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel were of one heart to make David king. And there they were with David three days, eating and drinking: for their brethren had prepared for them. Moreover they that were nigh them, even unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, and meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for there was joy in Israel.

And David consulted with the captains of thousands

and hundreds, and with every leader. And David said unto all the congregation of Israel :—" If it seem good unto you, and that it be of the Lord our God, let us send abroad unto our brethren every where, that are left in all the land of Israel, and with them also to the priests and Levites which are in their cities and suburbs, that they may gather themselves unto us : and let us bring again the ark of our God to us : for we enquired not at it in the days of Saul." And all the congregation said that they would do so : for the thing was right in the eyes of all the people.

So David gathered all Israel together, from Shihor of Egypt even unto the entering of Hamath, to bring the ark of God from Kirjath-jearim. And David went up, and all Israel, to Baalah, that is, to Kirjath-jearim, which belonged to Judah, to bring up thence the ark of God the Lord, that dwelleth between the cherubim, whose name is called on it. And they carried the ark of God in a new cart out of the house of Abinadab : and Uzza and Ahio drave the cart. And David and all Israel played before God with all their might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

And when they came unto the threshingfloor of Chidon, Uzza put forth his hand to hold the ark ; for the oxen stumbled. And the anger of the Lord was kindled against Uzza, and He smote him, because he put his hand to the ark : and there he died before God. And David was displeased, because the Lord had made a breach upon Uzza : wherefore that place is called Perez-uzza to this day. And David was afraid of God that day, saying :—" How shall I bring the ark of God home to me?" So David brought not the ark home to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite. And the ark of God remained with the family of Obed-edom in his house three months. And the Lord blessed the house of Obel-edom, and all that he had.

Now Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house. And David perceived that the Lord had confirmed him king over Israel, for his king-

dom was lifted up on high, because of his people Israel. And David took more wives at Jerusalem: and David begat more sons and daughters.

Now these are the names of his children which he had in Jerusalem; Shammua, and Shobab, Nathan, and Solomon, and Ibhar, and Elishua, and Elpalet, and Nogah, and Nepheg, and Japhia, and Elishama, and Beeliada, and Eliphalet.

And when the Philistines heard that David was anointed king over all Israel, all the Philistines went up to seek David. And David heard of it, and went out against them. And the Philistines came and spread themselves in the valley of Rephaim. And David enquired of God, saying:—"Shall I go up against the Philistines? and wilt Thou deliver them into mine hand?" And the Lord said unto him:—"Go up; for I will deliver them into thine hand." So they came up to Baal-perazim; and David smote them there. Then David said:—"God hath broken in upon mine enemies by mine hand like the breaking forth of waters:" therefore they called the name of that place Baal-perazim. And when they had left their gods there, David gave a commandment, and they were burned with fire.

And the Philistines yet again spread themselves abroad in the valley. Therefore David enquired again of God; and God said unto him:—"Go not up after them; turn away from them, and come upon them over against the mulberry trees. And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, that then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines." David therefore did as God commanded him: and they smote the host of the Philistines from Gibeon even to Gazer. And the fame of David went out into all lands; and the Lord brought the fear of him upon all nations.

And David made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent. Then David said:—"None ought to carry the ark of God but the Levites: for them hath the Lord chosen to carry the ark of God, and to minister unto

Him for ever." And David gathered all Israel together to Jerusalem, to bring up the ark of the Lord unto its place, which he had prepared for it. And David assembled the children of Aaron, and the Levites: of the sons of Kohath; Uriel the chief, and his brethren an hundred and twenty: of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty: of the sons of Gershom; Joel the chief, and his brethren an hundred and thirty: of the sons of Elizaphan; Shemaiah the chief, and his brethren two hundred: of the sons of Hebron; Eliel the chief, and his brethren fourscore: of the sons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve. And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab, and said unto them:—"Ye are the chief of the fathers of the Levites: sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the Lord God of Israel unto the place that I have prepared for it. For because ye did it not at the first, the Lord our God made a breach upon us, for that we sought Him not after the due order."

So the priests and the Levites sanctified themselves to bring up the ark of the Lord God of Israel. And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as Moses commanded according to the word of the Lord. And David spake to the chief of the Levites to appoint their brethren to be the singers with instruments of music, psalteries and harps and cymbals, sounding, by lifting up the voice with joy. So the Levites appointed Heman the son of Joel; and of his brethren, Asaph the son of Berechiah; and of the sons of Merari their brethren, Ethan the son of Kushaiah; and with them their brethren of the second degree, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, the porters. So the singers, Heman, Asaph, and Ethan, were appointed to sound with cymbals of brass; and Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with

psalteries set to "Alamoth"; and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps set to the "Sheminith" to lead. And Chenaniah, chief of the Levites, was for song: he instructed about the song, because he was skilful. And Berechiah and Elkanah were doorkeepers for the ark. And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, did blow with the trumpets before the ark of God: and Obed-edom and Jehiah were doorkeepers for the ark.

So David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the Lord out of the house of Obed-edom with joy. And it came to pass, when God helped the Levites that bare the ark of the covenant of the Lord, that they offered seven bullocks and seven rams. And David was clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song with the singers: David also had upon him an ephod of linen. Thus all Israel brought up the ark of the covenant of the Lord with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.

And it came to pass, as the ark of the covenant of the Lord came to the city of David, that Michal the daughter of Saul looking out at a window saw king David dancing and playing: and she despised him in her heart. So they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt sacrifices and peace offerings before God. And when David had made an end of offering the burnt offerings and the peace offerings, he blessed the people in the name of the Lord. And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine.

And he appointed certain of the Levites to minister before the ark of the Lord, and to record, and to thank and praise the Lord God of Israel: Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth,

and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel with psalteries and with harps; but Asaph made a sound with cymbals; Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God. Then on that day David delivered first this psalm to thank the Lord into the hand of Asaph and his brethren.

Give thanks unto the Lord, call upon His name,
Make known His deeds among the people.
Sing unto Him, sing psalms unto Him,
Talk ye of all His wondrous works.
Glory ye in His holy name:
Let the heart of them rejoice that seek the Lord.
Seek the Lord and His strength,
Seek His face continually.
Remember His marvellous works that He hath done,
His wonders, and the judgments of His mouth;
O ye seed of Israel His servant,
Ye children of Jacob, His chosen ones.
He is the Lord our God;
His judgments are in all the earth.
Be ye mindful always of His covenant;
The word which He commanded to a thousand generations;
The covenant which He made with Abraham,
And His oath unto Isaac;
And hath confirmed the same to Jacob for a law,
To Israel for an everlasting covenant,
Saying, Unto thee will I give the land of Canaan,
The lot of your inheritance;
When ye were but few,
Even a few, and strangers in it.
And when they went from nation to nation,
And from one kingdom to another people;
He suffered no man to do them wrong:
Yea, He reproved kings for their sakes,
Saying, Touch not Mine anointed,
And do My prophets no harm.
Sing unto the Lord, all the earth;
Shew forth from day to day His salvation.
Declare His glory among the heathen;

His marvellous works among all nations.
For great is the Lord, and greatly to be praised:
He also is to be feared above all gods.
For all the gods of the people are idols;
But the Lord made the heavens.
Glory and honour are in His presence;
Strength and gladness are in His place.
Give unto the Lord, ye kindreds of the people,
Give unto the Lord glory and strength.
Give unto the Lord the glory due unto His name:
Bring an offering, and come before Him:
Worship the Lord in the beauty of holiness.
Fear before Him, all the earth:
The world also is stablished that it cannot be moved.
Let the heavens be glad, and let the earth rejoice:
And let men say among the nations, The Lord reigneth.
Let the sea roar, and the fulness thereof:
Let the fields rejoice, and all that is therein.
Then shall the trees of the wood sing out at the presence of the Lord,
Because He cometh to judge the earth.
O give thanks unto the Lord; for He is good;
For His mercy endureth for ever.
And say ye, Save us, O God of our salvation,
And gather us together, and deliver us from the heathen,
That we may give thanks to Thy holy name, and glory in Thy praise.
Blessed be the Lord, the God of Israel,
From everlasting even to everlasting.

And all the people said Amen, and praised the Lord.

So he left there before the ark of the covenant of the Lord Asaph and his brethren, to minister before the ark continually, as every day's work required: and Obed-edom with their brethren, threescore and eight; Obed-edom also the son of Jeduthun and Hosah to be porters: and Zadok the priest, and his brethren the priests, before the tabernacle of the Lord in the high place that was at Gibeon, to offer burnt offerings unto the Lord

upon the altar of the burnt offering continually morning and evening, and to do according to all that is written in the law of the Lord, which He commanded Israel: and with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the Lord, because His mercy endureth for ever; and with them Heman and Jeduthun with trumpets and cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun were porters.

And all the people departed every man to his house: and David returned to bless his house. Now it came to pass, as David sat in his house, that David said to Nathan the prophet:—"Lo, I dwell in an house of cedars, but the ark of the covenant of the Lord remaineth under curtains." Then Nathan said unto David:—"Do all that is in thine heart; for God is with thee." And it came to pass the same night, that the word of God came to Nathan, saying:—"Go and tell David My servant, Thus saith the Lord, Thou shalt not build Me an house to dwell in: for I have not dwelt in an house since the day that I brought up Israel unto this day; but have gone from tent to tent, and from one tabernacle to another. Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed My people, saying, Why have ye not built Me an house of cedars? Now therefore thus shalt thou say unto My servant David, Thus saith the Lord of hosts, I took thee from the sheepcote, even from following the sheep, that thou shouldest be ruler over My people Israel: and I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that are in the earth. Also I will ordain a place for My people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning, and since the time that I commanded judges to be over My people Israel. Moreover I will subdue all thine enemies. Furthermore I tell thee that the Lord will build thee an house. And

it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. He shall build Me an house, and I will stablish his throne for ever. I will be his father, and he shall be My son: and I will not take My mercy away from him, as I took it from him that was before thee: but I will settle him in Mine house and in My kingdom for ever: and his throne shall be established for evermore."

According to all these words, and according to all this vision, so did Nathan speak unto David. And David the king came and sat before the Lord, and said:—"Who am I, O Lord God, and what is mine house, that Thou hast brought me hitherto? And yet this was a small thing in Thine eyes, O God; for Thou hast also spoken of Thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O Lord God. What can David speak more to Thee for the honour of Thy servant? for Thou knowest Thy servant. O Lord, for Thy servant's sake, and according to Thine own heart, hast Thou done all this greatness, in making known all these great things.

"O Lord, there is none like Thee, neither is there any God beside Thee, according to all that we have heard with our ears. And what one nation in the earth is like Thy people Israel, whom God went to redeem to be His own people, to make Thee a name of greatness and terribleness, by driving out nations from before Thy people, whom Thou hast redeemed out of Egypt? For Thy people Israel didst Thou make Thine own people for ever; and Thou, Lord, becamest their God. Therefore now, Lord, let the thing that Thou hast spoken concerning Thy servant and concerning his house be established for ever, and do as Thou hast said. Let it even be established, that Thy name may be magnified for ever, saying, The Lord of hosts is the God of Israel, even a God to Israel: and let the house of David Thy servant be established before Thee. For Thou, O my God, hast told Thy servant that Thou wilt build him an house: therefore Thy servant hath found in his

heart to pray before Thee. And now, Lord, Thou art God, and hast promised this goodness unto Thy servant: now therefore let it please Thee to bless the house of Thy servant, that it may be before Thee for ever: for Thou blessest, O Lord, and it shall be blessed for ever."

Now after this it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines. And he smote Moab; and the Moabites became David's servants, and brought gifts. And David smote Hadadezer king of Zobah unto Hamath, as he went to stablish his dominion by the river Euphrates. And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot horses, but reserved of them an hundred chariots. And when the Syrians of Damascus came to help Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men. Then David put garrisons in Syria of Damascus; and the Syrians became David's servants, and brought gifts. Thus the Lord preserved David whithersoever he went. And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem. Likewise from Tibhath, and from Chun, cities of Hadadezer, brought David very much brass, wherewith Solomon made the brasen sea, and the pillars, and the vessels of brass.

Now when Tou king of Hamath heard how David had smitten all the host of Hadadezer king of Zobah; he sent Hadoram his son to king David, to enquire of his welfare, and to congratulate him, because he had fought against Hadadezer, and smitten him; (for Hadadezer had war with Tou;) and with him all manner of vessels of gold and silver and brass. Them also king David dedicated unto the Lord, with the silver and the gold that he brought from all these nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek. Moreover Abishai the son of Zeruiah slew of the Edomites in the valley of salt eighteen thousand. And he put garrisons in Edom; and all the Edomites be-

came David's servants. Thus the Lord preserved David whithersoever he went.

So David reigned over all Israel, and executed judgment and justice among all his people. And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud, recorder. And Zadok the son of Ahitub, and Abimelech the son of Abiathar, were the priests; and Shavsha was scribe; and Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; and the sons of David were chief about the king.

Now it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead. And David said:—"I will shew kindness unto Hanun the son of Nahash, because his father shewed kindness to me." And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him. But the princes of the children of Ammon said to Hanun:—"Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land?" Wherefore Hanun took David's servants, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away.

Then there went certain, and told David how the men were served. And he sent to meet them: for the men were greatly ashamed. And the king said:—"Tarry at Jericho until your beards be grown, and then return." And when the children of Ammon saw that they had made themselves odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-maachah, and out of Zobah. So they hired thirty and two thousand chariots, and the king of Maachah and his people; who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle. And when David heard of it, he sent Joab, and all the host of the mighty men. And the children of Ammon came out, and put the battle in

array before the gate of the city: and the kings that were come were by themselves in the field. Now when Joab saw that the battle was set against him before and behind, he chose out of all the choice of Israel, and put them in array against the Syrians. And the rest of the people he delivered unto the hand of Abishai his brother, and they set themselves in array against the children of Ammon. And he said:—"If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee. Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God: and let the Lord do that which is good in His sight." So Joab and the people that were with him drew nigh before the Syrians unto the battle; and they fled before him. And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that were beyond the River: and Shophach the captain of the host of Hadadezer went before them. And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set the battle in array against them. So when David had put the battle in array against the Syrians, they fought with him. But the Syrians fled before Israel; and David slew of the Syrians seven thousand men which fought in chariots, and forty thousand footmen, and killed Shophach the captain of the host. And when the servants of Hadadezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.

And it came to pass, that after the year was expired, at the time that kings go out to battle, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah. But David tarried at Jerusalem. And Joab smote Rabbah, and destroyed it. And David took the crown

of their king from off his head, and found it to weigh a talent of gold, and there were precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city. And he brought out the people that were in it, and cut them with saws, and with harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

And it came to pass after this, that there arose war at Gezer with the Philistines; at which time Sibbechai the Hushathite slew Sippai, that was of the children of the giant: and they were subdued.

And there was war again with the Philistines; and Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite, whose spear-staff was like a weaver's beam.

And yet again there was war at Gath, where was a man of great stature, whose fingers and toes were four and twenty, six on each hand, and six on each foot: and he also was the son of the giant. But when he defied Israel, Jonathan the son of Shimea David's brother slew him. These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

And Satan stood up against Israel, and provoked David to number Israel. And David said to Joab and to the rulers of the people:—"Go, number Israel from Beer-sheba even to Dan; and bring the number of them to me, that I may know it." And Joab answered:—"The Lord make His people an hundred times so many more as they be: but, my lord the king, are they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel?" Nevertheless the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem. And Joab gave the sum of the number of the people unto David. And all they of Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah was four hundred threescore and ten thousand men that drew sword. But Levi and Benjamin

counted he not among them: for the king's word was abominable to Joab.

And God was displeased with this thing; therefore He smote Israel. And David said unto God:—"I have sinned greatly, because I have done this thing: but now, I beseech Thee, do away the iniquity of Thy servant; for I have done very foolishly." And the Lord spake unto Gad, David's seer, saying:—"Go and tell David, saying, Thus saith the Lord, I offer thee three things: choose thee one of them, that I may do it unto thee." So Gad came to David, and said unto him:—"Thus saith the Lord, Choose thee either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee; or else three days the sword of the Lord, even the pestilence, in the land, and the angel of the Lord destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to Him that sent me." And David said unto Gad:—"I am in a great strait: let me fall now into the hand of the Lord; for very great are His mercies: but let me not fall into the hand of man."

So the Lord sent pestilence upon Israel: and there fell of Israel seventy thousand men. And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the Lord beheld, and He repented Him of the evil, and said to the angel that destroyed:—"It is enough, stay now thine hand." And the angel of the Lord stood by the threshingfloor of Ornan the Jebusite. And David lifted up his eyes, and saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces. And David said unto God:—"Is it not I that commanded the people to be numbered? even I it is that have sinned and done evil indeed; but as for these sheep, what have they done? let Thine hand, I pray Thee, O Lord my God, be on me, and on my father's house; but not on Thy people, that they should be plagued."

Then the angel of the Lord commanded Gad to say

to David, that David should go up, and set up an altar unto the Lord in the threshingfloor of Ornan the Jebusite. And David went up at the saying of Gad, which he spake in the name of the Lord. And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat. And as David came to Ornan, Ornan looked and saw David, and went out of the threshingfloor, and bowed himself to David with his face to the ground. Then David said to Ornan:—"Grant me the place of this threshingfloor, that I may build an altar therein unto the Lord: thou shalt grant it me for the full price: that the plague may be stayed from the people." And Ornan said unto David:—"Take it to thee, and let my lord the king do that which is good in his eyes: lo, I give thee the oxen also for burnt offerings, and the threshing instruments for wood, and the wheat for the meal offering; I give it all." And king David said to Ornan:—"Nay; but I will verily buy it for the full price: for I will not take that which is thine for the Lord, nor offer burnt offerings without cost." So David gave to Ornan for the place six hundred shekels of gold by weight. And David built there an altar unto the Lord, and offered burnt offerings and peace offerings, and called upon the Lord; and He answered him from heaven by fire upon the altar of burnt offering. And the Lord commanded the angel; and he put up his sword again into the sheath thereof.

At that time when David saw that the Lord had answered him in the threshingfloor of Ornan the Jebusite, then he sacrificed there. For the tabernacle of the Lord, which Moses made in the wilderness, and the altar of the burnt offering, were at that season in the high place at Gibeon. But David could not go before it to enquire of God: for he was afraid because of the sword of the angel of the Lord. Then David said:—"This is the house of the Lord God, and this is the altar of the burnt offering for Israel." And David commanded to gather together the strangers that were in the land of Israel; and he set masons to hew wrought stones to build the house of God. And David prepared iron in abundance for the nails for the doors of

the gates, and for the joinings; and brass in abundance without weight; also cedar trees in abundance: for the Sidonians and they of Tyre brought much cedar wood to David. And David said:—"Solomon my son is young and tender, and the house that is to be builded for the Lord must be exceeding magnifical, of fame and of glory throughout all countries: I will therefore now make preparation for it." So David prepared abundantly before his death.

Then he called for Solomon his son, and charged him to build an house for the Lord God of Israel. And David said to Solomon:—"My son, as for me, it was in my mind to build an house unto the name of the Lord my God: but the word of the Lord came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto My name, because thou hast shed much blood upon the earth in My sight. Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. He shall build an house for My name; and he shall be My son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever. Now, my son, the Lord be with thee; and prosper thou, and build the house of the Lord thy God, as He hath said of thee. Only the Lord give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the Lord thy God. Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the Lord charged Moses with concerning Israel: be strong, and of good courage; dread not, nor be dismayed. Now, behold, in my affliction I have prepared for the house of the Lord an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto. Moreover there are workmen with thee in abundance, hewers and workers of stone and timber, and all manner of cunning men for every manner of work. Of the gold, the silver, and the

brass, and the iron, there is no number. Arise therefore, and be doing, and the Lord be with thee."

David also commanded all the princes of Israel to help Solomon his son, saying:—"Is not the Lord your God with you? and hath He not given you rest on every side? for He hath given the inhabitants of the land into mine hand; and the land is subdued before the Lord, and before His people. Now set your heart and your soul to seek the Lord your God; arise therefore, and build ye the sanctuary of the Lord God, to bring the ark of the covenant of the Lord, and the holy vessels of God, into the house that is to be built to the name of the Lord."

Now David was old and full of days; and he made Solomon his son king over Israel. And he gathered together all the princes of Israel, with the priests and the Levites. Now the Levites were numbered from the age of thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand. Of these, twenty and four thousand were to oversee the work of the house of the Lord; and six thousand were officers and judges: moreover four thousand were porters; and four thousand praised the Lord with the instruments which I made, said David, to praise therewith. And David divided them into courses among the sons of Levi, namely, Gershon, Kohath, and Merari.

Of the Gershonites were, Laadan, and Shimei. The sons of Laadan; the chief was Jehiel, and Zetham, and Joel, three. The sons of Shimei; Shelomith, and Haziel, and Haran, three. These were the chief of the fathers of Laadan. And the sons of Shimei were, Jahath, Zina, and Jeush, and Beriah. These four were the sons of Shimei. And Jahath was the chief, and Zizah the second: but Jeush and Beriah had not many sons; therefore they were in one reckoning, according to their father's house.

The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four. The sons of Amram; Aaron and Moses: and Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to burn incense before the Lord, to minister unto Him, and

to bless in His name for ever. Now concerning Moses the man of God, his sons were named of the tribe of Levi. The sons of Moses were, Gershom, and Eliezer. Of the sons of Gershom, Shebuel was the chief. And the sons of Eliezer were, Rehabiah the chief. And Eliezer had none other sons; but the sons of Rehabiah were very many. Of the sons of Izhar; Shelomith the chief. Of the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth. Of the sons of Uzziel; Micah the first, and Jesiah the second.

The sons of Merari; Mahli, and Mushi. The sons of Mahli; Eleazar, and Kish. And Eleazar died, and had no sons, but daughters: and their brethren the sons of Kish took them. The sons of Mushi; Mahli, and Eder, and Jeremoth, three.

These were the sons of Levi after the house of their fathers; even the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the Lord, from the age of twenty years and upward. For David said:—"The Lord God of Israel hath given rest unto His people, that they may dwell in Jerusalem for ever: and also unto the Levites; they shall no more carry the tabernacle, nor any vessels of it for the service thereof." For by the last words of David the Levites were numbered from twenty years old and above: because their office was to wait on the sons of Aaron for the service of the house of the Lord, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God; both for the shewbread, and for the fine flour for meal offering, and for the unleavened cakes, and for that which is baked in the pan, and for that which is fried, and for all manner of measure and size; and to stand every morning to thank and praise the Lord, and likewise at even; and to offer all burnt sacrifices unto the Lord in the sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them, continually before the Lord: and that they should keep the charge of the tabernacle of the congregation, and the charge of the holy place, and the charge

of the sons of Aaron their brethren, in the service of the house of the Lord.

Now these are the divisions of the sons of Aaron. The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar. But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office. And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service. And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and thus were they divided. Among the sons of Eleazar there were sixteen chief men of the house of their fathers, and eight among the sons of Ithamar according to the house of their fathers. Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors of the house of God, were of the sons of Eleazar, and of the sons of Ithamar. And Shemaiah the son of Nethaneel the scribe, one of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and before the chief of the fathers of the priests and Levites: one principal household being taken for Eleazar, and one taken for Ithamar. Now the first lot came forth to Jehoiarib, the second to Jedaiah, the third to Harim, the fourth to Seorim, the fifth to Malchijah, the sixth to Mijamin, the seventh to Hakkoz, the eighth to Abijah, the ninth to Jeshuah, the tenth to Shecaniah, the eleventh to Eliashib, the twelfth to Jakim, the thirteenth to Huppah, the fourteenth to Jeshebeab, the fifteenth to Bilgah, the sixteenth to Immer, the seventeenth to Hezir, the eighteenth to Aphses, the nineteenth to Pethahiah, the twentieth to Jehezekel, the one and twentieth to Jachin, the two and twentieth to Gamul, the three and twentieth to Delaiah, the four and twentieth to Maaziah. These were the orderings of them in their service to come into the house of the Lord, according to their manner, under Aaron their father, as the Lord God of Israel had commanded him.

And the rest of the sons of Levi were these: of the sons of Amram; Shubael: of the sons of Shubael;

Jehdeiah. Concerning Rehabiah: of the sons of Rehabiah, the first was Isshiah. Of the Izharites; Shelomoth: of the sons of Shelomoth; Jahath. And the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, Jekameam the fourth. Of the sons of Uzziel; Michah: of the sons of Michah; Shamir. The brother of Michah was Isshiah: of the sons of Isshiah; Zechariah. The sons of Merari were Mahli and Mushi: the sons of Jaaziah; Beno. The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri. Of Mahli came Eleazar, who had no sons. Concerning Kish: the son of Kish was Jerahmeel. The sons also of Mushi; Mahli, and Eder, and Jerimoth. These were the sons of the Levites after the house of their fathers. These likewise cast lots over against their brethren the sons of Aaron in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren.

Moreover David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen according to their service was: of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and Asarelah, the sons of Asaph under the hands of Asaph, which prophesied according to the order of the king. Of Jeduthun: the sons of Jeduthun; Gedaliah, and Zeri, and Jeshaiah, Hashabiah, and Mattithiah, six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the Lord. Of Heman: the sons of Heman; Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir, and Mahazioth: all these were the sons of Heman the king's seer in the words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters. All these were under the hands of their father for song in the house of the Lord, with cymbals, psalteries, and harps, for the service of the house of God, according to the king's order to Asaph, Jeduthun, and Heman. So the number of

them, with their brethren that were instructed in the songs of the Lord, even all that were cunning, was two hundred fourscore and eight.

And they cast lots, ward against ward, as well the small as the great, the teacher as the scholar. Now the first lot came forth for Asaph to Joseph: the second to Gedaliah, who with his brethren and sons were twelve: the third to Zaccur, he, his sons, and his brethren, were twelve: the fourth to Izri, he, his sons, and his brethren, were twelve: the fifth to Nethaniah, he, his sons, and his brethren, were twelve: the sixth to Bukkiah, he, his sons, and his brethren, were twelve: the seventh to Jesharelah, he, his sons, and his brethren, were twelve: the eighth to Jeshaiah, he, his sons, and his brethren, were twelve: the ninth to Mattaniah, he, his sons, and his brethren, were twelve: the tenth to Shimei, he, his sons, and his brethren, were twelve: the eleventh to Azareel, he, his sons, and his brethren, were twelve: the twelfth to Hashabiah, he, his sons, and his brethren, were twelve: the thirteenth to Shubael, he, his sons, and his brethren, were twelve: the fourteenth to Mattithiah, he, his sons, and his brethren, were twelve: the fifteenth to Jeremoth, he, his sons, and his brethren, were twelve: the sixteenth to Hananiah, he, his sons, and his brethren, were twelve: the seventeenth to Joshbekashah, he, his sons, and his brethren, were twelve: the eighteenth to Hanani, he, his sons, and his brethren, were twelve: the nineteenth to Mallothi, he, his sons, and his brethren, were twelve: the twentieth to Eliathah, he, his sons, and his brethren, were twelve: the one and twentieth to Hothir, he, his sons, and his brethren, were twelve: the two and twentieth to Giddalti, he, his sons, and his brethren, were twelve: the three and twentieth to Mahazioth, he, his sons, and his brethren, were twelve: the four and twentieth to Romamti-ezer, he, his sons, and his brethren, were twelve.

Concerning the divisions of the porters: of the Korhites was Meshelemiah the son of Kore, of the sons of Asaph. And the sons of Meshelemiah were, Zechariah the firstborn, Jediael the second, Zebadiah the third, Jathniel the fourth, Elam the fifth, Jehohanan the sixth,

Elioenai the seventh. Moreover the sons of Obed-edom were Shemaiah the firstborn, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth, Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for God blessed him. Also unto Shemaiah his son were sons born, that ruled throughout the house of their father: for they were mighty men of valour. The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whose brethren were strong men, Elihu, and Semachiah. All these of the sons of Obed-edom: they and their sons and their brethren, able men for strength for the service, were threescore and two of Obed-edom. And Meshelemiah had sons and brethren, strong men, eighteen. Also Hosah, of the children of Merari, had sons; Simri the chief, (for though he was not the firstborn, yet his father made him the chief;) Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah were thirteen. Among these were the divisions of the porters, even among the chief men, having wards one against another, to minister in the house of the Lord.

And they cast lots, as well the small as the great, according to the house of their fathers, for every gate. And the lot eastward fell to Shelemiah. Then for Zechariah his son, a wise counsellor, they cast lots; and his lot came out northward. To Obed-edom southward; and to his sons the house of Asuppim. To Shuppim and Hosah the lot came forth westward, with the gate Shallecheth, by the causeway of the going up, ward against ward. Eastward were six Levites, northward four a day, southward four a day, and toward Asuppim two and two. At Parbar westward, four at the causeway, and two at Parbar. These are the divisions of the porters among the sons of Kore, and among the sons of Merari.

And of the Levites, Ahijah was over the treasures of the house of God, and over the treasures of the dedicated things. As concerning the sons of Laadan; the sons of the Gershonite Laadan, chief fathers, even of Laadan the Gershonite, were Jehieli. The sons of Jehieli; Zetham, and Joel his brother, which were over

the treasures of the house of the Lord. Of the Amramites, and the Izharites, the Hebronites, and the Uzzielites: and Shebuel the son of Gershom, the son of Moses, was ruler of the treasures. And his brethren by Eliezer; Rehabiah his son, and Jeshaiah his son, and Joram his son, and Zichri his son, and Shelomith his son. Which Shelomith and his brethren were over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated. Out of the spoils won in battles did they dedicate to maintain the house of the Lord. And all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; and whosoever had dedicated any thing, it was under the hand of Shelomith, and of his brethren.

Of the Izharites, Chenaniah and his sons were for the outward business over Israel, for officers and judges. And of the Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, were officers among them of Israel on this side Jordan westward in all the business of the Lord, and in the service of the king. Among the Hebronites was Jerijah the chief, even among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valour at Jazer of Gilead. And his brethren, men of valour, were two thousand and seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half tribe of Manasseh, for every matter pertaining to God, and affairs of the king.

Now the children of Israel after their number, to wit, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year, of every course were twenty and four thousand. Over the first course for the first month was Jashobeam the son of Zabdiel: and in his course were twenty and four thousand. Of the children of Perez was the chief of all the captains of the host for the first month. And

over the course of the second month was Dodai an Ahohite, and of his course was Mikloth also the ruler: in his course likewise were twenty and four thousand. The third captain of the host for the third month was Benaiah the son of Jehoiada, a chief priest: and in his course were twenty and four thousand. This is that Benaiah, who was mighty among the thirty, and above the thirty: and in his course was Ammizabad his son. The fourth captain for the fourth month was Asahel the brother of Joab, and Zebadiah his son after him: and in his course were twenty and four thousand. The fifth captain for the fifth month was Shamhuth the Izrahite: and in his course were twenty and four thousand. The sixth captain for the sixth month was Ira the son of Ikkesh the Tekoite: and in his course were twenty and four thousand. The seventh captain for the seventh month was Helez the Pelonite, of the children of Ephraim: and in his course were twenty and four thousand. The eighth captain for the eighth month was Sibbecai the Hushathite, of the Zarhites: and in his course were twenty and four thousand. The ninth captain for the ninth month was Abiezer the Anetothite, of the Benjamites: and in his course were twenty and four thousand. The tenth captain for the tenth month was Maharai the Netophathite, of the Zarhites: and in his course were twenty and four thousand. The eleventh captain for the eleventh month was Benaiah the Pirathonite, of the children of Ephraim: and in his course were twenty and four thousand. The twelfth captain for the twelfth month was Heldai the Netophathite, of Othniel: and in his course were twenty and four thousand.

Furthermore over the tribes of Israel: the ruler of the Reubenites was Eliezer the son of Zichri: of the Simeonites, Shephatiah the son of Maachah: of the Levites, Hashabiah the son of Kemuel: of the Aaronites, Zadok: of Judah, Elihu, one of the brethren of David: of Issachar, Omri the son of Michael: of Zebulun, Ishmaiah the son of Obadiah: of Naphtali, Jerimoth the son of Azriel: of the children of Ephraim, Hoshea the son of Azaziah: of the half tribe of Manasseh, Joel the son of Pedaiah: of the half tribe of

Manasseh in Gilead, Iddo the son of Zechariah: of Benjamin, Jaasiel the son of Abner: of Dan, Azareel the son of Jeroham. These were the princes of the tribes of Israel.

But David took not the number of them from twenty years old and under: because the Lord had said He would increase Israel like to the stars of the heavens. Joab the son of Zeruiah began to number, but he finished not, because there fell wrath for it against Israel; neither was the number put in the account of the chronicles of king David.

And over the king's treasures was Azmaveth the son of Adiel: and over the storehouses in the fields, in the cities, and in the villages, and in the castles, was Jehonathan the son of Uzziah: and over them that did the work of the field for tillage of the ground was Ezri the son of Chelub: and over the vineyards was Shimei the Ramathite: over the increase of the vineyards for the wine cellars was Zabdi the Shiphmite: and over the olive trees and the sycomore trees that were in the low plains was Baal-hanan the Gederite: and over the cellars of oil was Joash: and over the herds that fed in Sharon was Shitrai the Sharonite: and over the herds that were in the valleys was Shaphat the son of Adlai: over the camels also was Obil the Ishmaelite: and over the asses was Jehdeiah the Meronothite: and over the flocks was Jaziz the Hagerite. All these were the rulers of the substance which was king David's. Also Jonathan David's uncle was a counsellor, a wise man, and a scribe: and Jehiel the son of Hachmoni was with the king's sons: and Ahithophel was the king's counsellor: and Hushai the Archite was the king's companion: and after Ahithophel was Jehoiada the son of Benaiah, and Abiathar: and the general of the king's army was Joab.

And David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the officers, and with the mighty men, and with all

the valiant men, unto Jerusalem. Then David the king stood up upon his feet, and said:—"Hear me, my brethren, and my people: as for me, I had in mine heart to build an house of rest for the ark of the covenant of the Lord, and for the footstool of our God, and had made ready for the building: but God said unto me, Thou shalt not build an house for My name, because thou hast been a man of war, and hast shed blood. Howbeit the Lord God of Israel chose me before all the house of my father to be king over Israel for ever: for He hath chosen Judah to be the ruler; and of the house of Judah, the house of my father; and among the sons of my father He took pleasure in me to make me king over all Israel: and of all my sons, (for the Lord hath given me many sons,) He hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel. And He said unto me, Solomon thy son, he shall build My house and My courts: for I have chosen him to be My son, and I will be his Father. Moreover I will establish his kingdom for ever, if he be constant to do My commandments and My judgments, as at this day. Now therefore in the sight of all Israel the congregation of the Lord, and in the audience of our God, keep and seek for all the commandments of the Lord your God: that ye may possess this good land, and leave it for an inheritance for your children after you for ever. And thou, Solomon my son, know thou the God of thy father, and serve Him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off for ever. Take heed now; for the Lord hath chosen thee to build an house for the sanctuary: be strong, and do it."

Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat, and the pattern of all that he had in his spirit, of the courts of the house of the Lord, and of all the chambers round about, of the treasuries of

the house of God, and of the treasuries of the dedicated things: also for the courses of the priests and the Levites, and for all the work of the service of the house of the Lord, and for all the vessels of service in the house of the Lord. He gave of gold by weight for things of gold, for all instruments of all manner of service; silver also for all instruments of silver by weight, for all instruments of every kind of service: even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, both for the candlestick, and also for the lamps thereof, according to the use of every candlestick. And by weight he gave gold for the tables of shewbread, for every table; and likewise silver for the tables of silver: also pure gold for the flesh-hooks, and the bowls, and the cups: and for the golden basons he gave gold by weight for every bason; and likewise silver by weight for every bason of silver: and for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubim, that spread out their wings, and covered the ark of the covenant of the Lord. "All this," said David, "the Lord made me understand in writing by His hand upon me, even all the works of this pattern."

And David said to Solomon his son:—"Be strong and of good courage, and do it: fear not, nor be dismayed: for the Lord God, even my God, will be with thee; He will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord. And, behold, there are the courses of the priests and the Levites, for all the service of the house of God: and there shall be with thee for all manner of workmanship every willing skilful man, for any manner of service: also the princes and all the people will be wholly at thy commandment."

Furthermore David the king said unto all the congregation:—"Solomon my son, whom alone God hath chosen, is yet young and tender, and the work is great: for the palace is not for man, but for the Lord God. Now I have prepared with all my might for the house of my God the gold for the things of gold, and the

silver for the things of silver, and the brass for the things of brass, the iron for the things of iron, and wood for the things of wood; onyx stones, and stones to be set, glistering stones, and of divers colours, and all manner of precious stones, and marble stones in abundance. Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house, even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses withal: the gold for the things of gold, and the silver for the things of silver, and for all manner of work to be made by the hands of artificers. And who then is willing to consecrate his service this day unto the Lord?"

Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly, and gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron. And they with whom precious stones were found gave them to the treasure of the house of the Lord, by the hand of Jehiel the Gershonite. Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord: and David the king also rejoiced with great joy.

Wherefore David blessed the Lord before all the congregation: and David said:—"Blessed be Thou, Lord God of Israel our father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as head above all. Both riches and honour come of Thee, and Thou reignest over all; and in Thine hand is power and might; and in Thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank Thee, and praise Thy glorious name. But who am I, and

what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and of Thine own have we given Thee. For we are strangers before Thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding. O Lord our God, all this store that we have prepared to build Thee an house for Thine holy name cometh of Thine hand, and is all Thine own. I know also, my God, that Thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy Thy people, which are present here, to offer willingly unto Thee. O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of Thy people, and prepare their heart unto Thee: and give unto Solomon my son a perfect heart, to keep Thy commandments, Thy testimonies, and Thy statutes, and to do all these things, and to build the palace, for the which I have made provision."

And David said to all the congregation:—"Now bless the Lord your God." And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshipped the Lord, and the king. And they sacrificed sacrifices unto the Lord, and offered burnt offerings unto the Lord, on the morrow after that day, even a thousand bullocks, a thousand rams, and a thousand lambs, with their drink offerings, and sacrifices in abundance for all Israel: and did eat and drink before the Lord on that day with great gladness. And they made Solomon the son of David king the second time, and anointed him unto the Lord to be the chief governor, and Zadok to be priest.

Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered; and all Israel obeyed him. And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves unto Solomon the king. And the Lord magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel.

Thus David the son of Jesse reigned over all Israel. And the time that he reigned over Israel was forty years; seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem. And he died in a good old age, full of days, riches, and honour: and Solomon his son reigned in his stead. Now the acts of David the king, first and last, behold, they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer, with all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries.

THE SECOND BOOK OF THE CHRONICLES

And Solomon the son of David was strengthened in his kingdom, and the Lord his God was with him, and magnified him exceedingly. Then Solomon spake unto all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers. So Solomon, and all the congregation with him, went to the high place that was at Gibeon; for there was the tabernacle of the congregation of God, which Moses the servant of the Lord had made in the wilderness. But the ark of God had David brought up from Kirjath-jearim to the place which David had prepared for it: for he had pitched a tent for it at Jerusalem. Moreover the brasen altar, that Bezaleel the son of Uri, the son of Hur, had made, he put before the tabernacle of the Lord: and Solomon and the congregation sought unto it. And Solomon went up thither to the brasen altar before the Lord, which was at the tabernacle of the congregation, and offered a thousand burnt offerings upon it.

In that night did God appear unto Solomon, and said unto him:—"Ask what I shall give thee." And Solomon said unto God:—"Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead. Now, O Lord God, let Thy promise unto David my father be established: for Thou hast made me king over a people like the dust of the earth in multitude. Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this Thy people, that is so great?" And God said to Solomon:—"Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge My people, over

whom I have made thee king: wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like."

Then Solomon came from his journey to the high place that was at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel. And Solomon gathered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem. And the king made silver and gold at Jerusalem as plenteous as stones, and cedar trees made he as the sycomore trees that are in the vale for abundance. And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price. And they fetched up, and brought forth out of Egypt a chariot for six hundred shekels of silver, and an horse for an hundred and fifty: and so brought they out horses for all the kings of the Hittites, and for the kings of Syria, by their means.

And Solomon determined to build an house for the name of the Lord, and an house for his kingdom. And Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them. And Solomon sent to Hiram the king of Tyre, saying:—"As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, even so deal with me. Behold, I build an house to the name of the Lord my God, to dedicate it to Him, and to burn before Him sweet incense, and for the continual shewbread, and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the Lord our God. This is an ordinance for ever to Israel. And the house which I build is great: for great is our God above all gods. But who is able to build Him an house, seeing the heaven and heaven of heavens cannot contain Him? Who am I then, that I should build Him an house, save only to burn sacrifice before Him? Send

me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that are with me in Judah and in Jerusalem, whom David my father did provide. Send me also cedar trees, fir trees, and algum trees, out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon; and, behold, my servants shall be with thy servants, even to prepare me timber in abundance: for the house which I am about to build shall be wonderful great. And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil."

Then Hiram the king of Tyre answered in writing, which he sent to Solomon:—"Because the Lord hath loved His people, He hath made thee king over them." Hiram said moreover:—"Blessed be the Lord God of Israel, that made heaven and earth, who hath given to David the king a wise son, endued with prudence and understanding, that might build an house for the Lord, and an house for his kingdom. And now I have sent a cunning man, endued with understanding, of Hiram my father's, the son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father. Now therefore the wheat, and the barley, the oil, and the wine, which my lord hath spoken of, let him send unto his servants: and we will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in floats by sea to Joppa; and thou shalt carry it up to Jerusalem."

And Solomon numbered all the strangers that were in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred. And he set threescore and ten thou-

sand of them to be bearers of burdens, and fourscore thousand to be hewers in the mountain, and three thousand and six hundred overseers to set the people a work. Then Solomon began to build the house of the Lord at Jerusalem in mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshingfloor of Ornan the Jebusite. And he began to build in the second day of the second month, in the fourth year of his reign.

Now these are the things wherein Solomon was instructed for the building of the house of God. The length by cubits after the first measure was threescore cubits, and the breadth twenty cubits. And the porch that was in the front of the house, the length of it was according to the breadth of the house, twenty cubits, and the height was an hundred and twenty: and he overlaid it within with pure gold. And the greater house he ceiled with fir tree, which he overlaid with fine gold, and set thereon palm trees and chains. And he garnished the house with precious stones for beauty: and the gold was gold of Parvaim. He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubim on the walls. And he made the most holy house, the length whereof was according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, amounting to six hundred talents. And the weight of the nails was fifty shekels of gold. And he overlaid the upper chambers with gold.

And in the most holy house he made two cherubim of image work, and overlaid them with gold. And the wings of the cherubim were twenty cubits long: one wing of the one cherub was five cubits, reaching to the wall of the house: and the other wing was likewise five cubits, reaching to the wing of the other cherub. And one wing of the other cherub was five cubits, reaching to the wall of the house: and the other wing was five cubits also, joining to the wing of the other cherub. The wings of these cherubim spread themselves forth twenty cubits: and they stood on their feet, and their faces were inward.

And he made the vail of blue, and purple, and crimson, and fine linen, and wrought cherubim thereon.

Also he made before the house two pillars of thirty and five cubits high, and the chapiter that was on the top of each of them was five cubits. And he made chains, as in the oracle, and put them on the heads of the pillars; and made an hundred pomegranates, and put them on the chains. And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin, and the name of that on the left Boaz.

Moreover he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

Also he made a molten sea of ten cubits from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about. And under it was the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen were cast, when it was cast. It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward. And the thickness of it was an handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; and it received and held three thousand baths.

He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: such things as they offered for the burnt offering they washed in them; but the sea was for the priests to wash in. And he made ten candlesticks of gold according to their form, and set them in the temple, five on the right hand, and five on the left. He made also ten tables, and placed them in the temple, five on the right side, and five on the left. And he made an hundred basons of gold. Furthermore he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass. And he set the sea on the right side of the east end, over against the south.

And Hiram made the pots, and the shovels, and the basons. And Hiram finished the work that he was to make for king Solomon for the house of God; to wit, the two pillars, and the bowls, and the chapiters which were on the top of the two pillars, and the two wreaths to cover the two bowls of the chapiters which were on the top of the pillars; and four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two bowls of the chapiters which were upon the pillars. He made also bases, and lavers made he upon the bases; one sea, and twelve oxen under it. The pots also, and the shovels, and the fleshhooks, and all their instruments, did Hiram his father make to king Solomon for the house of the Lord of bright brass. In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zeredathah.

Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out. And Solomon made all the vessels that were for the house of God, the golden altar also, and the tables whereon the shewbread was set; moreover the candlesticks with their lamps, that they should burn after the manner before the oracle, of pure gold; and the flowers, and the lamps, and the tongs, made he of gold, and that perfect gold; and the snuffers, and the basons, and the spoons, and the censers, of pure gold: and the entry of the house, the inner doors thereof for the most holy place, and the doors of the house of the temple, were of gold. Thus all the work that Solomon made for the house of the Lord was finished: and Solomon brought in all the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the Lord out of the city of David, which is Zion. Wherefore all the men of Israel assembled themselves unto the king in the feast which was in the seventh month. And all the elders of Israel

came; and the Levites took up the ark. And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, these did the priests and the Levites bring up. Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude. And the priests brought in the ark of the covenant of the Lord unto its place, to the oracle of the house, into the most holy place, even under the wings of the cherubim: for the cherubim spread forth their wings over the place of the ark, and the cherubim covered the ark and the staves thereof above. And they drew out the staves of the ark, that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And there it is unto this day. There was nothing in the ark save the two tables which Moses put therein at Horeb, when the Lord made a covenant with the children of Israel, when they came out of Egypt.

And it came to pass, when the priests were come out of the holy place: (for all the priests that were present were sanctified, and did not then wait by course: also the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets:) it came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying:—"For He is good; for His mercy endureth for ever:" that then the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God.

Then said Solomon:—"The Lord hath said that He would dwell in the thick darkness. But I have built an house of habitation for Thee, and a place for Thy

dwelling for ever." And the king turned his face, and blessed the whole congregation of Israel: and all the congregation of Israel stood. And he said:—"Blessed be the Lord God of Israel, who hath with His hands fulfilled that which He spake with His mouth to my father David, saying, Since the day that I brought forth My people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that My name might be there; neither chose I any man to be a ruler over My people Israel: but I have chosen Jerusalem, that My name might be there; and have chosen David to be over My people Israel. Now it was in the heart of David my father to build an house for the name of the Lord God of Israel. But the Lord said to David my father, Forasmuch as it was in thine heart to build an house for My name, thou didst well in that it was in thine heart: notwithstanding thou shalt not build the house; but thy son which shall come forth out of thy loins, he shall build the house for My name. The Lord therefore hath performed His word that He hath spoken: for I am risen up in the room of David my father, and am set on the throne of Israel, as the Lord promised, and have built the house for the name of the Lord God of Israel. And in it have I put the ark, wherein is the covenant of the Lord, that He made with the children of Israel."

And he stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands: for Solomon had made a brasen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven, and said:—"O Lord God of Israel, there is no God like Thee in the heaven, nor in the earth; which keepest covenant, and shewest mercy unto Thy servants, that walk before Thee with all their hearts: Thou which hast kept with Thy servant David my father that which Thou hast promised him; and spakest with Thy mouth, and hast fulfilled it with Thine hand, as it is this day. Now therefore, O Lord God of Israel, keep with Thy servant

David my father that which Thou hast promised him, saying, There shall not fail thee a man in My sight to sit upon the throne of Israel; yet so that thy children take heed to their way to walk in My law, as thou hast walked before Me. Now then, O Lord God of Israel, let Thy word be verified, which Thou hast spoken unto Thy servant David. But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain Thee; how much less this house which I have built! Have respect therefore to the prayer of Thy servant, and to his supplication, O Lord my God, to hearken unto the cry and the prayer which Thy servant prayeth before Thee: that Thine eyes may be open upon this house day and night, upon the place whereof Thou hast said that Thou wouldest put Thy name there; to hearken unto the prayer which Thy servant prayeth toward this place. Hearken therefore unto the supplications of Thy servant, and of Thy people Israel, which they shall make toward this place: hear Thou from Thy dwelling place, even from heaven; and when Thou hearest, forgive.

"If a man sin against his neighbour, and an oath be laid upon him to make him swear, and the oath come before Thine altar in this house; then hear Thou from heaven, and do, and judge Thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

"And if Thy people Israel be put to the worse before the enemy, because they have sinned against Thee; and shall return and confess Thy name, and pray and make supplication before Thee in this house; then hear Thou from the heavens, and forgive the sin of Thy people Israel, and bring them again unto the land which Thou gavest to them and to their fathers.

"When the heaven is shut up, and there is no rain, because they have sinned against Thee; yet if they pray toward this place, and confess Thy name, and turn from their sin, when Thou dost afflict them; then hear Thou from heaven, and forgive the sin of Thy servants, and of Thy people Israel, when Thou hast taught them the good way, wherein they should walk;

and send rain upon Thy land, which Thou hast given unto Thy people for an inheritance.

"If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillers; if their enemies besiege them in the cities of their land; whatsoever sore or whatsoever sickness there be: then what prayer or what supplication soever shall be made of any man, or of all Thy people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands in this house: then hear Thou from heaven Thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart Thou knowest; (for Thou only knowest the hearts of the children of men:) that they may fear Thee, to walk in Thy ways, so long as they live in the land which Thou gavest unto our fathers.

"Moreover concerning the stranger, which is not of Thy people Israel, but is come from a far country for Thy great name's sake, and Thy mighty hand, and Thy stretched out arm; if they come and pray in this house; then hear Thou from the heavens, even from Thy dwelling place, and do according to all that the stranger calleth to Thee for; that all people of the earth may know Thy name, and fear Thee, as doth Thy people Israel, and may know that this house which I have built is called by Thy name.

"If Thy people go out to war against their enemies by the way that Thou shalt send them, and they pray unto Thee toward this city which Thou hast chosen, and the house which I have built for Thy name; then hear Thou from the heavens their prayer and their supplication, and maintain their cause.

"If they sin against Thee, (for there is no man which sinneth not,) and Thou be angry with them, and deliver them over before their enemies, and they carry them away captives unto a land far off or near; yet if they bethink themselves in the land whither they are carried captive, and turn and pray unto Thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly; if they return to Thee with all their heart and with all their soul in the land of their captivity, whither they have carried them cap-

tives, and pray toward their land, which Thou gavest unto their fathers, and toward the city which Thou hast chosen, and toward the house which I have built for Thy name: then hear Thou from the heavens, even from Thy dwelling place, their prayer and their supplications, and maintain their cause, and forgive Thy people which have sinned against Thee.

"Now, my God, let, I beseech Thee, Thine eyes be open, and let Thine ears be attent unto the prayer that is made in this place. Now therefore arise, O Lord God, into Thy resting place, Thou, and the ark of Thy strength: let Thy priests, O Lord God, be clothed with salvation, and let Thy saints rejoice in goodness. O Lord God, turn not away the face of Thine anointed: remember the mercies of David Thy servant."

Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house. And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, saying:—"For He is good; for His mercy endureth for ever."

Then the king and all the people offered sacrifices before the Lord. And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God. And the priests waited on their offices: the Levites also with instruments of music of the Lord, which David the king had made to praise the Lord, because His mercy endureth for ever, when David praised by their ministry; and the priests sounded trumpets before them, and all Israel stood. Moreover Solomon hallowed the middle of the court that was before the house of the Lord: for there he offered burnt offerings, and the fat of the peace offerings, because the brasen altar which Solomon had made was not able to receive the burnt offerings, and the meal offerings, and the fat. Also at the same time

Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt. And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days. And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the Lord had shewed unto David, and to Solomon, and to Israel His people. Thus Solomon finished the house of the Lord, and the king's house: and all that came into Solomon's heart to make in the house of the Lord, and in his own house, he prosperously effected.

And the Lord appeared to Solomon by night, and said unto him:—"I have heard thy prayer, and have chosen this place to Myself for an house of sacrifice. If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among My people; if My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now Mine eyes shall be open, and Mine ears attent unto the prayer that is made in this place. For now have I chosen and sanctified this house, that My name may be there for ever: and Mine eyes and Mine heart shall be there perpetually. And as for thee, if thou wilt walk before Me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe My statutes and My judgments; then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man to be ruler in Israel. But if ye turn away, and forsake My statutes, and My commandments, which I have set before you, and shall go and serve other gods, and worship them; then will I pluck them up by the roots out of My land which I have given them; and this house, which I have sanctified for My name, will I cast out of My sight, and will make it to be a proverb and a byword among all nations. And this house, which is high, shall be an astonishment to every one

that passeth by it; so that he shall say, Why hath the Lord done thus unto this land, and unto this house? And it shall be answered, Because they forsook the Lord God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath He brought all this evil upon them."

And it came to pass at the end of twenty years, wherein Solomon had built the house of the Lord, and his own house, that the cities which Hiram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there. And Solomon went to Hamath-zobah, and prevailed against it. And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath. Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars; and Baalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

As for all the people that were left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which were not of Israel, but of their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute until this day. But of the children of Israel did Solomon make no servants for his work; but they were men of war, and chief of his captains, and captains of his chariots and horsemen. And these were the chief of king Solomon's officers, even two hundred and fifty, that bare rule over the people.

And Solomon brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said:—"My wife shall not dwell in the house of David king of Israel, because the places are holy, whereunto the ark of the Lord hath come."

Then Solomon offered burnt offerings unto the Lord on the altar of the Lord, which he had built before the porch, even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts,

three times in the year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles. And he appointed, according to the order of David his father, the courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the porters also by their courses at every gate: for so had David the man of God commanded. And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures. Now all the work of Solomon was prepared unto the day of the foundation of the house of the Lord, and until it was finished. So the house of the Lord was perfected.

Then went Solomon to Ezion-geber, and to Eloth, at the sea side in the land of Edom. And Hiram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought them to king Solomon.

And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not. And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cupbearers also, and their apparel; and his ascent by which he went up into the house of the Lord; there was no more spirit in her. And she said to the king: —"It was a true report which I heard in mine own land of thine acts, and of thy wisdom: howbeit I believed not their words, until I came, and mine eyes had seen it: and, behold, the one half of the greatness of thy wisdom was not told me: for thou exceedest the fame that I heard. Happy are thy men, and happy are

these thy servants, which stand continually before thee, and hear thy wisdom. Blessed be the Lord thy God, which delighted in thee to set thee on His throne, to be king for the Lord thy God: because thy God loved Israel, to establish them for ever, therefore made He thee king over them, to do judgment and justice." And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon. And the servants also of Hiram, and the servants of Solomon, which brought gold from Ophir, brought algum trees and precious stones. And the king made of the algum trees terraces to the house of the Lord, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah. And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside that which she had brought unto the king. So she turned, and went away to her own land, she and her servants.

Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold; beside that which chapmen and merchants brought. And all the kings of Arabia and governors of the country brought gold and silver to Solomon. And king Solomon made two hundred targets of beaten gold: six hundred shekels of beaten gold went to one target. And three hundred shields made he of beaten gold: three hundred shekels of gold went to one shield. And the king put them in the house of the forest of Lebanon. Moreover the king made a great throne of ivory, and overlaid it with pure gold. And there were six steps to the throne, with a footstool of gold, which were fastened to the throne, and stays on each side of the sitting place, and two lions standing by the stays: and twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom. And all the drinking vessels of king Solomon were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold: none were of silver; it was not any thing accounted of in the days of Solomon. For the king's ships went to Tarshish

with the servants of Hiram: every three years once came the ships of Tarshish bringing gold, and silver, ivory, and apes, and peacocks. And king Solomon passed all the kings of the earth in riches and wisdom.

And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart. And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year. And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem. And he reigned over all the kings from the river even unto the land of the Philistines, and to the border of Egypt. And the king made silver in Jerusalem as stones, and cedar trees made he as the sycomore trees that are in the low plains in abundance. And they brought unto Solomon horses out of Egypt, and out of all lands.

Now the rest of the acts of Solomon, first and last, are they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat? And Solomon reigned in Jerusalem over all Israel forty years. And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.

And Rehoboam went to Shechem: for to Shechem were all Israel come to make him king. And it came to pass, when Jeroboam the son of Nebat, who was in Egypt, whither he had fled from the presence of Solomon the king, heard it, that Jeroboam returned out of Egypt. And they sent and called him. So Jeroboam and all Israel came and spake to Rehoboam, saying:—"Thy father made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee." And he said unto them:—"Come again unto me after three days." And the people departed. And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying:—"What counsel give ye me to

return answer to this people?" And they spake unto him, saying:—"If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever." But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him. And he said unto them:—"What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us?" And the young men that were brought up with him spake unto him, saying:—"Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it somewhat lighter for us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins. For whereas my father put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I will chastise you with scorpions."

So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying:—"Come again to me on the third day." And the king answered them roughly; and king Rehoboam forsook the counsel of the old men, and answered them after the advice of the young men, saying:—"My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I will chastise you with scorpions." So the king hearkened not unto the people: for the cause was of God, that the Lord might perform His word, which He spake by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat. And when all Israel saw that the king would not hearken unto them, the people answered the king, saying:—"What portion have we in David? and we have none inheritance in the son of Jesse: every man to your tents, O Israel: and now, David, see to thine own house." So all Israel went to their tents. But as for the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them. Then king Rehoboam sent Hadoram that was over the tribute; and the children of Israel stoned him with stones, that he died. But king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.

And Israel rebelled against the house of David unto this day.

And when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin an hundred and fourscore thousand chosen men, which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam. But the word of the Lord came to Shemaiah the man of God, saying: —"Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying, Thus saith the Lord, Ye shall not go up, nor fight against your brethren: return every man to his house: for this thing is done of Me." And they obeyed the words of the Lord, and returned from going against Jeroboam.

And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah. He built even Beth-lehem, and Etam, and Tekoa, and Beth-zur, and Shoco, and Adullam, and Gath, and Mareshah, and Ziph, and Adoraim, and Lachish, and Azekah, and Zorah, and Aijalon, and Hebron, which are in Judah and in Benjamin fenced cities. And he fortified the strong holds, and put captains in them, and store of victual, and of oil and wine. And in every several city he put shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

And the priests and the Levites that were in all Israel resorted to him out of all their coasts. For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the Lord: and he ordained him priests for the high places, and for the he goats, and for the calves which he had made. And after them out of all the tribes of Israel such as set their hearts to seek the Lord God of Israel came to Jerusalem, to sacrifice unto the Lord God of their fathers. So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.

And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, and Abihail the

daughter of Eliab the son of Jesse; which bare him children; Jeush, and Shamariah, and Zaham. And after her he took Maachah the daughter of Absalom; which bare him Abijah, and Attai, and Ziza, and Shelomith. And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (for he took eighteen wives, and threescore concubines; and begat twenty and eight sons, and threescore daughters.) And Rehoboam made Abijah the son of Maachah the chief, to be ruler among his brethren: for he thought to make him king. And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city: and he gave them victual in abundance. And he desired many wives.

And it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the Lord, and all Israel with him. And it came to pass, that in the fifth year of king Rehoboam Shishak king of Egypt came up against Jerusalem, because they had transgressed against the Lord, with twelve hundred chariots, and threescore thousand horsemen: and the people were without number that came with him out of Egypt; the Lubim, the Sukkiim, and the Ethiopians. And he took the fenced cities which pertained to Judah, and came to Jerusalem.

Then came Shemaiah the prophet to Rehoboam, and to the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them: —"Thus saith the Lord, Ye have forsaken Me, and therefore have I also left you in the hand of Shishak." Whereupon the princes of Israel and the king humbled themselves; and they said:—"The Lord is righteous." And when the Lord saw that they humbled themselves, the word of the Lord came to Shemaiah, saying:—"They have humbled themselves; therefore I will not destroy them, but I will grant them some deliverance; and My wrath shall not be poured out upon Jerusalem by the hand of Shishak. Nevertheless they shall be his servants; that they may know My service, and the service of the kingdoms of the countries." So Shishak king of Egypt came up against

Jerusalem, and took away the treasures of the house of the Lord, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made. Instead of which king Rehoboam made shields of brass, and committed them to the hands of the chief of the guard, that kept the entrance of the king's house. And when the king entered into the house of the Lord, the guard came and fetched them, and brought them again into the guard chamber. And when he humbled himself, the wrath of the Lord turned from him, that He would not destroy him altogether: and also in Judah things went well.

So king Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam was one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the Lord had chosen out of all the tribes of Israel, to put His name there. And his mother's name was Naamah an Ammonitess. And he did evil, because he prepared not his heart to seek the Lord. Now the acts of Rehoboam, first and last, are they not written in the book of Shemaiah the prophet, and of Iddo the seer concerning genealogies? And there were wars between Rehoboam and Jeroboam continually. And Rehoboam slept with his fathers, and was buried in the city of David: and Abijah his son reigned in his stead.

Now in the eighteenth year of king Jeroboam began Abijah to reign over Judah. He reigned three years in Jerusalem. His mother's name also was Michaiah the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam. And Abijah set the battle in array with an army of valiant men of war, even four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, being mighty men of valour.

And Abijah stood up upon mount Zemaraim, which is in the hill country of Ephraim, and said:—"Hear me, thou Jeroboam, and all Israel; ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt? Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen

up, and hath rebelled against his lord. And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tenderhearted, and could not withstand them. And now ye think to withstand the kingdom of the Lord in the hand of the sons of David; and ye be a great multitude, and there are with you golden calves, which Jeroboam made you for gods. Have ye not cast out the priests of the Lord, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of other lands? so that whosoever cometh to consecrate himself with a young bullock and seven rams, the same may be a priest of them that are no gods. But as for us, the Lord is our God, and we have not forsaken Him; and the priests, which minister unto the Lord, are the sons of Aaron, and the Levites wait upon their business: and they burn unto the Lord every morning and every evening burnt sacrifices and sweet incense: the shewbread also set they in order upon the pure table; and the candlestick of gold with the lamps thereof, to burn every evening: for we keep the charge of the Lord our God; but ye have forsaken Him. And, behold, God Himself is with us for our Captain, and His priests with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the Lord God of your fathers; for ye shall not prosper."

But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment was behind them. And when Judah looked back, behold, the battle was before and behind: and they cried unto the Lord, and the priests sounded with the trumpets. Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah. And the children of Israel fled before Judah: and God delivered them into their hand. And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men. Thus the children of Israel were brought under at that time, and the children of Judah prevailed,

because they relied upon the Lord God of their fathers. And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshanah with the towns thereof, and Ephrain with the towns thereof. Neither did Jeroboam recover strength again in the days of Abijah: and the Lord struck him, and he died. But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters. And the rest of the acts of Abijah, and his ways, and his sayings, are written in the story of the prophet Iddo.

So Abijah slept with his fathers, and they buried him in the city of David: and Asa his son reigned in his stead. In his days the land was quiet ten years. And Asa did that which was good and right in the eyes of the Lord his God: for he took away the altars of the strange gods, and the high places, and brake down the images, and cut down the Asherim: and commanded Judah to seek the Lord God of their fathers, and to do the law and the commandment. Also he took away out of all the cities of Judah the high places and the images: and the kingdom was quiet before him. And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the Lord had given him rest. Therefore he said unto Judah:—"Let us build these cities, and make about them walls, and towers, gates, and bars, while the land is yet before us; because we have sought the Lord our God, we have sought Him, and He hath given us rest on every side." So they built and prospered.

And Asa had an army of men that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these were mighty men of valour. And there came out against them Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots; and came unto Mareshah. Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah. And Asa cried unto the Lord his God, and said:—"Lord, it is nothing with Thee to help, whether with many, or with them that have no power: help us,

O Lord our God; for we rest on Thee, and in Thy name we go against this multitude. O Lord, Thou art our God; let not man prevail against Thee." So the Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled. And Asa and the people that were with him pursued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the Lord, and before His host; and they carried away very much spoil. And they smote all the cities round about Gerar; for the fear of the Lord came upon them: and they spoiled all the cities; for there was exceeding much spoil in them. They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

And the Spirit of God came upon Azariah the son of Oded: and he went out to meet Asa, and said unto him: — "Hear ye me, Asa, and all Judah and Benjamin: the Lord is with you, while ye be with Him; and if ye seek Him, He will be found of you; but if ye forsake Him, He will forsake you. Now for a long season Israel hath been without the true God, and without a teaching priest, and without law. But when they in their trouble did turn unto the Lord God of Israel, and sought Him, He was found of them. And in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries. And nation was destroyed of nation, and city of city: for God did vex them with all adversity. Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded."

And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominations out of all the land of Judah and Benjamin, and out of the cities which he had taken from the hill country of Ephraim, and renewed the altar of the Lord, that was before the porch of the Lord. And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the Lord his God was with

him. So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa. And they offered unto the Lord the same time, of the spoil which they had brought, seven hundred oxen and seven thousand sheep. And they entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul; that whosoever would not seek the Lord God of Israel should be put to death, whether small or great, whether man or woman. And they sware unto the Lord with a loud voice, and with shouting, and with trumpets, and with cornets. And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought Him with their whole desire; and He was found of them: and the Lord gave them rest round about.

And also concerning Maachah the mother of Asa the king, he removed her from being queen, because she had made a shameful thing as an Asherah: and Asa cut down the shameful thing, and stamped it, and burnt it at the brook Kidron. But the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days. And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels. And there was no more war unto the five and thirtieth year of the reign of Asa.

In the six and thirtieth year of the reign of Asa Baasha king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Asa king of Judah. Then Asa brought out silver and gold out of the treasures of the house of the Lord and of the king's house, and sent to Ben-hadad king of Syria, that dwelt at Damascus, saying: —"There is a league between me and thee, as there was between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me." And Ben-hadad hearkened unto king Asa, and sent the captains of his armies against the cities of Israel; and they smote Ijon, and Dan, and Abel-maim, and all the store cities of Naphtali. And it came to pass, when Baasha heard it, that he left off building of Ramah, and

let his work cease. Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building; and he built therewith Geba and Mizpah.

And at that time Hanani the seer came to Asa king of Judah, and said unto him:—"Because thou hast relied on the king of Syria, and not relied on the Lord thy God, therefore is the host of the king of Syria escaped out of thine hand. Were not the Ethiopians and the Lubim a huge host, with very many chariots and horsemen? yet, because thou didst rely on the Lord, He delivered them into thine hand. For the eyes of the Lord run to and fro throughout the whole earth, to shew Himself strong in the behalf of them whose heart is perfect toward Him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars." Then Asa was wroth with the seer, and put him in a prison house; for he was in a rage with him because of this thing. And Asa oppressed some of the people the same time.

And, behold, the acts of Asa, first and last, lo, they are written in the book of the kings of Judah and Israel. And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians. And Asa slept with his fathers, and died in the one and fortieth year of his reign. And they buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds of spices prepared by the apothecaries' art: and they made a very great burning for him.

And Jehoshaphat his son reigned in his stead, and strengthened himself against Israel. And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken. And the Lord was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto the Baalim; but sought to the Lord God of his father, and walked in His commandments, and not after the

doings of Israel. Therefore the Lord stablished the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance. And his heart was lifted up in the ways of the Lord: moreover he took away the high places and the Asherim out of Judah. Also in the third year of his reign he sent to his princes, even to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah. And with them he sent Levites, even Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Elishama and Jehoram, priests. And they taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people.

And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat. Also some of the Philistines brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats. And Jehoshaphat waxed great exceedingly; and he built in Judah castles, and cities of store. And he had many works in the cities of Judah: and the men of war, mighty men of valour, were in Jerusalem. And these are the numbers of them according to the house of their fathers: Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valour three hundred thousand. And next to him was Jehohanan the captain, and with him two hundred and fourscore thousand. And next him was Amasiah the son of Zichri, who willingly offered himself unto the Lord; and with him two hundred thousand mighty men of valour. And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and shield two hundred thousand. And next him was Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war. These waited on the king, beside those whom the king put in the fenced cities throughout all Judah.

Now Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab. And after certain years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that he had with him, and persuaded him to go up with him to Ramoth-gilead. And Ahab king of Israel said unto Jehoshaphat king of Judah :—" Wilt thou go with me to Ramoth-gilead?" And he answered him :—" I am as thou art, and my people as thy people; and we will be with thee in the war." And Jehoshaphat said unto the king of Israel :—" Enquire, I pray thee, at the word of the Lord to-day." Therefore the king of Israel gathered together of prophets four hundred men, and said unto them :—" Shall we go to Ramoth-gilead to battle, or shall I forbear?" And they said :—" Go up; for God will deliver it into the king's hand." But Jehoshaphat said :—" Is there not here a prophet of the Lord besides, that we might enquire of him?" And the king of Israel said unto Jehoshaphat :—" There is yet one man, by whom we may enquire of the Lord : but I hate him; for he never prophesied good unto me, but always evil : the same is Micaiah the son of Imla." And Jehoshaphat said : —" Let not the king say so." And the king of Israel called for one of his officers, and said :—" Fetch quickly Micaiah the son of Imla."

And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in their robes, and they sat in a void place at the entering in of the gate of Samaria; and all the prophets prophesied before them. And Zedekiah the son of Chenaanah had made him horns of iron, and said :—" Thus saith the Lord, With these thou shalt push Syria until they be consumed." And all the prophets prophesied so, saying :—" Go up to Ramoth-gilead, and prosper : for the Lord shall deliver it into the hand of the king." And the messenger that went to call Micaiah spake to him, saying :—" Behold, the words of the prophets declare good to the king with one assent; let thy word therefore, I pray thee, be like one of theirs, and speak thou good." And Micaiah said :—" As the Lord liveth, even what my God saith, that will I speak." And when

he was come to the king, the king said unto him:—"Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear?" And he said:—"Go ye up, and prosper, and they shall be delivered into your hand." And the king said to him:—"How many times shall I adjure thee that thou say nothing but the truth to me in the name of the Lord?" Then he said:—"I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the Lord said, These have no master; let them return therefore every man to his house in peace." And the king of Israel said to Jehoshaphat:—"Did I not tell thee that he would not prophesy good unto me, but evil?" Again he said:—"Therefore hear the word of the Lord; I saw the Lord sitting upon His throne, and all the host of heaven standing on His right hand and on His left. And the Lord said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake saying after this manner, and another saying after that manner. Then there came out a spirit, and stood before the Lord, and said, I will entice him. And the Lord said unto him, Wherewith? And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And the Lord said, Thou shalt entice him, and thou shalt also prevail: go out, and do even so. Now therefore, behold, the Lord hath put a lying spirit in the mouth of these thy prophets, and the Lord hath spoken evil against thee."

Then Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek, and said:—"Which way went the Spirit of the Lord from me to speak unto thee?" And Micaiah said:—"Behold, thou shalt see on that day when thou shalt go into an inner chamber to hide thyself." Then the king of Israel said:—"Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son; and say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace." And Micaiah said:—"If thou certainly return in peace, then hath not the Lord spoken by me." And he said:—"Hearken, all ye people."

So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead. And the king of Israel said unto Jehoshaphat:—"I will disguise myself, and will go to the battle; but put thou on thy robes." So the king of Israel disguised himself; and they went to the battle. Now the king of Syria had commanded the captains of the chariots that were with him, saying:—"Fight ye not with small or great, save only with the king of Israel." And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said:—"It is the king of Israel." Therefore they compassed about him to fight: but Jehoshaphat cried out, and the Lord helped him; and God moved them to depart from him. For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again from pursuing him. And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: therefore he said to his chariot man:—"Turn thine hand, that thou mayest carry me out of the host; for I am wounded." And the battle increased that day: howbeit the king of Israel stayed himself up in his chariot against the Syrians until the even: and about the time of the sun going down he died.

And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem. And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat:—"Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord. Nevertheless there are good things found in thee, in that thou hast taken away the Asherim out of the land, and hast prepared thine heart to seek God."

And Jehoshaphat dwelt at Jerusalem: and he went out again through the people from Beer-sheba to the hill country of Ephraim, and brought them back unto the Lord God of their fathers. And he set judges in the land throughout all the fenced cities of Judah, city by city, and said to the judges:—"Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in the judgment. Wherefore now let the fear of the Lord be upon you; take heed and do it: for there

is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts." Moreover in Jerusalem did Jehoshaphat set of the Levites, and the priests, and of the chief of the fathers of Israel, for the judgment of the Lord, and for controversies, when they returned to Jerusalem. And he charged them, saying:—"Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart. And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the Lord, and so wrath come upon you, and upon your brethren: this do, and ye shall not trespass. And, behold, Amariah the chief priest is over you in all matters of the Lord; and Zebediah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites shall be officers before you. Deal courageously, and the Lord shall be with the good."

It came to pass after this also, that the children of Moab, and the children of Ammon, and with them other beside the Ammonites, came against Jehoshaphat to battle. Then there came some that told Jehoshaphat, saying:—"There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they be in Hazazon-tamar, which is En-gedi." And Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah. And Judah gathered themselves together, to ask help of the Lord: even out of all the cities of Judah they came to seek the Lord.

And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord, before the new court, and said:—"O Lord God of our fathers, art not Thou God in heaven? and rulest not Thou over all the kingdoms of the heathen? and in Thine hand is there not power and might, so that none is able to withstand Thee? art not Thou our God, who didst drive out the inhabitants of this land before Thy people Israel, and gavest it to the seed of Abraham Thy friend for ever? And they dwelt therein, and have built Thee a sanctuary therein for Thy name, saying, If, when evil cometh

upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in Thy presence, (for Thy name is in this house,) and cry unto Thee in our affliction, then Thou wilt hear and help. And now, behold, the children of Ammon and Moab and mount Seir, whom Thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not; behold, I say, how they reward us, to come to cast us out of Thy possession, which Thou hast given us to inherit. O our God, wilt Thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon Thee."

And all Judah stood before the Lord, with their little ones, their wives, and their children. Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the Lord in the midst of the congregation; and he said:—"Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. To-morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel. Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against them: for the Lord will be with you." And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the Lord, worshipping the Lord. And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the Lord God of Israel with a loud voice on high.

And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said:—"Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." And when he had con-

sulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say:—"Praise the Lord; for His mercy endureth for ever." And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten. For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another. And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped. And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much. And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the Lord: therefore the name of the same place was called, The valley of Berachah, unto this day. Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; for the Lord had made them to rejoice over their enemies. And they came to Jerusalem with psalteries and harps and trumpets unto the house of the Lord. And the fear of God was on all the kingdoms of those countries, when they had heard that the Lord fought against the enemies of Israel. So the realm of Jehoshaphat was quiet: for his God gave him rest round about.

And Jehoshaphat reigned over Judah: he was thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem. And his mother's name was Azubah the daughter of Shilhi. And he walked in the way of Asa his father, and departed not from it, doing that which was right in the sight of the Lord. Howbeit the high places were not taken away: for as yet the people had not prepared their

hearts unto the God of their fathers. Now the rest of he acts of Jehoshaphat, first and last, behold, they are vritten in the book of Jehu the son of Hanani, who is nentioned in the book of the kings of Israel.

And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very vickedly: and he joined himself with him to make ships o go to Tarshish: and they made the ships in Ezion-aber. Then Eliezer the son of Dodavah of Mareshah rophesied against Jehoshaphat, saying:—"Because hou hast joined thyself with Ahaziah, the Lord hath roken thy works." And the ships were broken, that ney were not able to go to Tarshish.

Now Jehoshaphat slept with his fathers, and was uried with his fathers in the city of David. And ehoram his son reigned in his stead. And he had rethren the sons of Jehoshaphat, Azariah, and Jehiel, nd Zechariah, and Azariah, and Michael, and Shehatiah: all these were the sons of Jehoshaphat king f Israel. And their father gave them great gifts of lver, and of gold, and of precious things, with fenced ties in Judah: but the kingdom gave he to Jehoram; ecause he was the firstborn.

Now when Jehoram was risen up to the kingdom of s father, he strengthened himself, and slew all his rethren with the sword, and divers also of the princes Israel. Jehoram was thirty and two years old when e began to reign, and he reigned eight years in Jerulem. And he walked in the way of the kings of Israel, ke as did the house of Ahab: for he had the daughter Ahab to wife: and he wrought that which was evil the eyes of the Lord. Howbeit the Lord would not estroy the house of David, because of the covenant that e had made with David, and as He promised to give light to him and to his sons for ever.

In his days the Edomites revolted from under the minion of Judah, and made themselves a king. Then horam went forth with his princes, and all his chariots th him: and he rose up by night, and smote the domites which compassed him in, and the captains of e chariots. So the Edomites revolted from under the nd of Judah unto this day. The same time also did

Libnah revolt from under his hand; because he had forsaken the Lord God of his fathers. Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah thereto.

And there came a writing to him from Elijah the prophet, saying:—"Thus saith the Lord God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah, but hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, which were better than thyself: behold, with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy goods: and thou shalt have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day."

Moreover the Lord stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that were near the Ethiopians: and they came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save Ahaziah, the youngest of his sons. And after all this the Lord smote him in his bowels with an incurable disease. And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burning for him, like the burning of his fathers. Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed without being desired. Howbeit they buried him in the city of David, but not in the sepulchres of the kings.

And the inhabitants of Jerusalem made Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned. Forty and two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also was Athaliah the daughter of

Omri. He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly. Wherefore he did evil in the sight of the Lord like the house of Ahab: for they were his counsellors after the death of his father to his destruction. He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Joram. And he returned to be healed in Jezreel because of the wounds which were given him at Ramah, when he fought with Hazael king of Syria. And Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick. And the destruction of Ahaziah was of God by coming to Joram: for when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the Lord had anointed to cut off the house of Ahab. And it came to pass, that, when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them. And he sought Ahaziah: and they caught him, (for he was hid in Samaria,) and brought him to Jehu: and when they had slain him, they buried him: "Because," said they, "he is the son of Jehoshaphat, who sought the Lord with all his heart." So the house of Ahaziah had no power to keep still the kingdom.

But when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah. But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bedchamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not. And he was with them hid in the house of God six years: and Athaliah reigned over the land.

And in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with

him. And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem. And all the congregation made a covenant with the king in the house of God. And he said unto them :—" Behold, the king's son shall reign, as the Lord hath said of the sons of David. This is the thing that ye shall do; A third part of you entering on the sabbath, of the priests and of the Levites, shall be porters of the doors; and a third part shall be at the king's house; and a third part at the gate of the foundation : and all the people shall be in the courts of the house of the Lord. But let none come into the house of the Lord, save the priests, and they that minister of the Levites; they shall go in, for they are holy : but all the people shall keep the watch of the Lord. And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever else cometh into the house, he shall be put to death : but be ye with the king when he cometh in, and when he goeth out."

So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go out on the sabbath : for Jehoiada the priest dismissed not the courses. Moreover Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that had been king David's, which were in the house of God. And he set all the people, every man having his weapon in his hand, from the right side of the temple to the left side of the temple, along by the altar and the temple, by the king round about. Then they brought out the king's son, and put upon him the crown, and gave him the testimony, and made him king. And Jehoiada and his sons anointed him, and said :—" God save the king."

Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the Lord : and she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king : and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of music, and such as

taught to sing praise. Then Athaliah rent her clothes, and said:—"Treason, Treason." Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them:—"Have her forth of the ranges: and whoso followeth her, let him be slain with the sword." For the priest said:—"Slay her not in the house of the Lord." So they laid hands on her; and when she was come to the entering of the horse gate by the king's house, they slew her there.

And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the Lord's people. Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and slew Mattan the priest of Baal before the altars. Also Jehoiada appointed the offices of the house of the Lord by the hand of the priests the Levites, whom David had distributed in the house of the Lord, to offer the burnt offerings of the Lord, as it is written in the law of Moses, with rejoicing and with singing, as it was ordained by David. And he set the porters at the gates of the house of the Lord, that none which was unclean in any thing should enter in. And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the Lord: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom. And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

Joash was seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also was Zibiah of Beer-sheba. And Joash did that which was right in the sight of the Lord all the days of Jehoiada the priest. And Jehoiada took for him two wives; and he begat sons and daughters.

And it came to pass after this, that Joash was minded to repair the house of the Lord. And he gathered together the priests and the Levites, and said to them:—"Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter." Howbeit

the Levites hastened it not. And the king called for Jehoiada the chief, and said unto him:—"Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, according to the commandment of Moses the servant of the Lord, and of the congregation of Israel, for the tabernacle of witness?" For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the Lord did they bestow upon the Baalim.

And at the king's commandment they made a chest, and set it without at the gate of the house of the Lord. And they made a proclamation through Judah and Jerusalem, to bring in to the Lord the collection that Moses the servant of God laid upon Israel in the wilderness. And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end. Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that there was much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to its place again. Thus they did day by day, and gathered money in abundance. And the king and Jehoiada gave it to such as did the work of the service of the house of the Lord, and hired masons and carpenters to repair the house of the Lord, and also such as wrought iron and brass to mend the house of the Lord. So the workmen wrought, and the work was perfected by them, and they set the house of God in its state, and strengthened it. And when they had finished it, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the Lord, even vessels to minister, and to offer withal, and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of the Lord continually all the days of Jehoiada. But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old was he when he died. And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward His house.

Now after the death of Jehoiada came the princes of

Judah, and made obeisance to the king. Then the king hearkened unto them. And they left the house of the Lord God of their fathers, and served the Asherim and idols: and wrath came upon Judah and Jerusalem for this their trespass. Yet He sent prophets to them, to bring them again unto the Lord; and they testified against them: but they would not give ear. And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them:—"Thus saith God, Why transgress ye the commandments of the Lord, that ye cannot prosper? because ye have forsaken the Lord, He hath also forsaken you." And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the Lord. Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said:—"The Lord look upon it, and require it."

And it came to pass at the end of the year, that the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus. For the army of the Syrians came with a small company of men, and the Lord delivered a very great host into their hand, because they had forsaken the Lord God of their fathers. So they executed judgment against Joash. And when they were departed from him, (for they left him in great diseases,) his own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings. And these are they that conspired against him; Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of Shimrith a Moabitess. Now concerning his sons, and the greatness of the burdens laid upon him, and the repairing of the house of God, behold, they are written in the story of the book of the kings. And Amaziah his son reigned in his stead.

Amaziah was twenty and five years old when he began to reign, and he reigned twenty and nine years in Jeru-

salem. And his mother's name was Jehoaddan of Jerusalem. And he did that which was right in the sight of the Lord, but not with a perfect heart.

Now it came to pass, when the kingdom was established to him, that he slew his servants that had killed the king his father. But he slew not their children, but did as it is written in the law in the book of Moses, where the Lord commanded, saying:—"The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin."

Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of their fathers, throughout all Judah and Benjamin: and he numbered them from twenty years old and above, and found them three hundred thousand choice men, able to go forth to war, that could handle spear and shield. He hired also an hundred thousand mighty men of valour out of Israel for an hundred talents of silver. But there came a man of God to him, saying:—"O king, let not the army of Israel go with thee; for the Lord is not with Israel, to wit, with all the children of Ephraim. But if thou wilt go, do it, be strong for the battle: God shall make thee fall before the enemy: for God hath power to help, and to cast down." And Amaziah said to the man of God:—"But what shall we do for the hundred talents which I have given to the army of Israel?" And the man of God answered:—"The Lord is able to give thee much more than this." Then Amaziah separated them, to wit, the army that was come to him out of Ephraim, to go home again: wherefore their anger was greatly kindled against Judah, and they returned home in great anger.

And Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and smote of the children of Seir ten thousand. And other ten thousand left alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces. But the soldiers of the army which Amaziah sent back, that they should not go with him

to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil.

Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burned incense unto them. Wherefore the anger of the Lord was kindled against Amaziah, and He sent unto him a prophet, which said unto him :—"Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand?" And it came to pass, as he talked with him, that the king said unto him :—"Have we made thee of the king's counsel? forbear; why shouldest thou be smitten?" Then the prophet forbare, and said :—"I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel."

Then Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying—"Come, let us see one another in the face." And Joash king of Israel sent to Amaziah king of Judah, saying :—"The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife : and there passed by a wild beast that was in Lebanon, and trode down the thistle. Thou sayest, Lo, thou hast smitten the Edomites; and thine heart lifteth thee up to boast : abide now at home; why shouldest thou meddle to thine hurt, that thou shouldest fall, even thou, and Judah with thee?" But Amaziah would not hear; for it came of God, that He might deliver them into the hand of their enemies, because they sought after the gods of Edom. So Joash the king of Israel went up; and they saw one another in the face, both he and Amaziah king of Judah, at Beth-shemesh, which belongeth to Judah. And Judah was put to the worse before Israel, and they fled every man to his tent. And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits.

And he took all the gold and the silver, and all the vessels that were found in the house of God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria.

And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel fifteen years. Now the rest of the acts of Amaziah, first and last, behold, are they not written in the book of the kings of Judah and Israel? Now after the time that Amaziah did turn away from following the Lord they made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there. And they brought him upon horses, and buried him with his fathers in the city of Judah.

Then all the people of Judah took Uzziah, who was sixteen years old, and made him king in the room of his father Amaziah. He built Eloth, and restored it to Judah, after that the king slept with his fathers. Sixteen years old was Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also was Jecoliah of Jerusalem. And he did that which was right in the sight of the Lord, according to all that his father Amaziah did. And he sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the Lord, God made him to prosper. And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities about Ashdod, and among the Philistines. And God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal, and the Mehunim. And the Ammonites gave gifts to Uzziah: and his name spread abroad even to the entering in of Egypt; for he strengthened himself exceedingly. Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning of the wall, and fortified them. Also he built towers in the desert, and digged many wells: for he had much cattle, both in the low country, and in the plains: husbandmen also, and vine dressers in the mountains, and in Carmel: for he loved husbandry. More-

over Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maaseiah the ruler, under the hand of Hananiah, one of the king's captains. The whole number of the chief of the fathers of the mighty men of valour was two thousand and six hundred. And under their hand was an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy. And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and coats of mail, and bows, and slings to cast stones. And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name spread far abroad; for he was marvellously helped, till he was strong.

But when he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him fourscore priests of the Lord, that were valiant men: and they withstood Uzziah the king, and said unto him:—"It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the Lord God." Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense altar. And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the Lord had smitten him. And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper; for he was cut off from the house of the Lord: and Jotham his son was over the king's house, judging the people of the land.

Now the rest of the acts of Uzziah, first and last, did

Isaiah the prophet, the son of Amoz, write. So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which belonged to the kings; for they said:—"He is a leper:" and Jotham his son reigned in his stead.

Jotham was twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also was Jerushah, the daughter of Zadok. And he did that which was right in the sight of the Lord, according to all that his father Uzziah did: howbeit he entered not into the temple of the Lord. And the people did yet corruptly. He built the high gate of the house of the Lord, and on the wall of Ophel he built much. Moreover he built cities in the mountains of Judah, and in the forests he built castles and towers. He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. So much did the children of Ammon pay unto him, both the second year and the third. So Jotham became mighty, because he prepared his ways before the Lord his God.

Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they are written in the book of the kings of Israel and Judah. He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem. And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead.

Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not that which was right in the sight of the Lord, like David his father: for he walked in the ways of the kings of Israel, and made also molten images for the Baalim. Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel. He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree. Wherefore the Lord his God delivered him into the hand of the king of Syria; and

they smote him, and carried away a great multitude of them captives, and brought them to Damascus.

And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter. For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, which were all valiant men; because they had forsaken the Lord God of their fathers. And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah that was next to the king. And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria. But a prophet of the Lord was there, whose name was Oded: and he went out before the host that came to Samaria, and said unto them:—"Behold, because the Lord God of your fathers was wroth with Judah, He hath delivered them into your hand, and ye have slain them in a rage that reacheth up unto heaven. And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: but are there not with you, even with you, sins against the Lord your God? Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the Lord is upon you."

Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war, and said unto them:—"Ye shall not bring in the captives hither: for whereas we have offended against the Lord already, ye intend to add more to our sins and to our trespass: for our trespass is great, and there is fierce wrath against Israel." So the armed men left the captives and the spoil before the princes and all the congregation. And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to

Jericho, the city of palm trees, to their brethren: then they returned to Samaria.

At that time did king Ahaz send unto the kings of Assyria to help him. For again the Edomites had come and smitten Judah, and carried away captives. The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-shemesh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof: and they dwelt there. For the Lord brought Judah low because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against the Lord. And Tilgath-pilneser king of Assyria came unto him, and distressed him, but strengthened him not. For Ahaz took away a portion out of the house of the Lord, and out of the house of the king, and of the princes, and gave it unto the king of Assyria: but he helped him not. And in the time of his distress did he trespass yet more against the Lord: this is that king Ahaz. For he sacrificed unto the gods of Damascus, which smote him: and he said:—"Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me." But they were the ruin of him, and of all Israel.

And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the Lord, and he made him altars in every corner of Jerusalem. And in every several city of Judah he made high places to burn incense unto other gods, and provoked to anger the Lord God of his fathers. Now the rest of his acts and of all his ways, first and last, behold, they are written in the book of the kings of Judah and Israel. And Ahaz slept with his fathers, and they buried him in the city, even in Jerusalem: but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

Hezekiah began to reign when he was five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name was Abijah, the daughter of Zechariah. And he did that which was

right in the sight of the Lord, according to all that David his father had done.

He, in the first year of his reign, in the first month, opened the doors of the house of the Lord, and repaired them. And he brought in the priests and the Levites, and gathered them together into the east street, and said unto them:—"Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the Lord God of your fathers, and carry forth the filthiness out of the holy place. For our fathers have trespassed, and done that which was evil in the eyes of the Lord our God, and have forsaken Him, and have turned away their faces from the habitation of the Lord, and turned their backs. Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy place unto the God of Israel. Wherefore the wrath of the Lord was upon Judah and Jerusalem, and He hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes. For, lo, our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity for this. Now it is in mine heart to make a covenant with the Lord God of Israel, that His fierce wrath may turn away from us. My sons, be not now negligent: for the Lord hath chosen you to stand before Him, to serve Him, and that ye should minister unto Him, and burn incense."

Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites: and of the sons of Merari, Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah: and of the sons of Elizaphan; Shimri, and Jeiel: and of the sons of Asaph; Zechariah, and Mattaniah: and of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel. And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the Lord, to cleanse the house of the Lord. And the priests went into the inner part of the house of the Lord, to cleanse it, and brought out all the uncleanness that they found in the temple of the Lord into the

court of the house of the Lord. And the Levites took it, to carry it out abroad into the brook Kidron.

Now they began on the first day of the first month to sanctify, and on the eighth day of the month came they to the porch of the Lord: so they sanctified the house of the Lord in eight days; and in the sixteenth day of the first month they made an end. Then they went in to Hezekiah the king, and said:—"We have cleansed all the house of the Lord, and the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof. Moreover all the vessels, which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and, behold, they are before the altar of the Lord."

Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the Lord. And they brought seven bullocks, and seven rams, and seven lambs, and seven he goats, for a sin offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer them on the altar of the Lord. So they killed the bullocks, and the priests received the blood, and sprinkled it on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar. And they brought forth the he goats for the sin offering before the king and the congregation; and they laid their hands upon them: and the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded that the burnt offering and the sin offering should be made for all Israel. And he set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for so was the commandment of the Lord by His prophets. And the Levites stood with the instruments of David, and the priests with the trumpets. And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the Lord began also with the trumpets, and with the instruments ordained by David king

of Israel. And all the congregation worshipped, and the singers sang, and the trumpeters sounded: and all this continued until the burnt offering was finished. And when they had made an end of offering, the king and all that were present with him bowed themselves, and worshipped. Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the Lord with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped.

Then Hezekiah answered and said:—"Now ye have consecrated yourselves unto the Lord, come near and bring sacrifices and thank offerings into the house of the Lord." And the congregation brought in sacrifices and thank offerings; and as many as were of a free heart burnt offerings. And the number of the burnt offerings, which the congregation brought, was threescore and ten bullocks, an hundred rams, and two hundred lambs: all these were for a burnt offering to the Lord. And the consecrated things were six hundred oxen and three thousand sheep. But the priests were too few, so that they could not flay all the burnt offerings: wherefore their brethren the Levites did help them, till the work was ended, and until the other priests had sanctified themselves: for the Levites were more upright in heart to sanctify themselves than the priests. And also the burnt offerings were in abundance, with the fat of the peace offerings, and the drink offerings for every burnt offering. So the service of the house of the Lord was set in order. And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was done suddenly.

And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the passover unto the Lord God of Israel. For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month. For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem. And the thing pleased the king and all the

congregation. So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the Lord God of Israel at Jerusalem: for they had not done it of a long time in such sort as it was written. So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying: —"Ye children of Israel, turn again unto the Lord God of Abraham, Isaac, and Israel, and He will return to the remnant of you, that are escaped out of the hand of the kings of Assyria. And be not ye like your fathers, and like your brethren, which trespassed against the Lord God of their fathers, who therefore gave them up to desolation, as ye see. Now be ye not stiffnecked, as your fathers were, but yield yourselves unto the Lord, and enter into His sanctuary, which He hath sanctified for ever: and serve the Lord your God, that the fierceness of His wrath may turn away from you. For if ye turn again unto the Lord, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the Lord your God is gracious and merciful, and will not turn away His face from you, if ye return unto Him."

So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but they laughed them to scorn, and mocked them. Nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem. Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the Lord. And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation. And they arose and took away the altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the book Kidron. Then they killed the passover on the fourteenth day of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt offerings into the house of the Lord. And they stood in their

place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, which they received of the hand of the Levites. For there were many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers for every one that was not clean, to sanctify them unto the Lord. For a multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying:—"The good Lord pardon every one that prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary."

And the Lord hearkened to Hezekiah, and healed the people. And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the Lord day by day, singing with loud instruments unto the Lord. And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the Lord: and they did eat throughout the feast seven days, offering peace offerings, and making confession to the Lord God of their fathers. And the whole assembly took counsel to keep other seven days: and they kept other seven days with gladness. For Hezekiah king of Judah did give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests sanctified themselves. And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced. So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem. Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to His holy dwelling place, even unto heaven.

Now when all this was finished, all Israel that were present went out to the cities of Judah, and brake the

pillars in pieces, and hewed down the Asherim, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities. And Hezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the tents of the Lord. He appointed also the king's portion of his substance for the burnt offerings, to wit, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as it is written in the law of the Lord. Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the Lord. And as soon as the commandment came abroad, the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly. And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the Lord their God, and laid them by heaps. In the third month they began to lay the foundation of the heaps, and finished them in the seventh month. And when Hezekiah and the princes came and saw the heaps, they blessed the Lord, and His people Israel. Then Hezekiah questioned with the priests and the Levites concerning the heaps. And Azariah the chief priest of the house of Zadok answered him, and said:—"Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed His people; and that which is left is this great store."

Then Hezekiah commanded to prepare chambers in the house of the Lord; and they prepared them, and brought in the offerings and the tithes and the dedicated things faithfully: over which Conaniah the Levite was ruler,

and Shimei his brother was the next. And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, were overseers under the hand of Conaniah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God. And Kore the son of Imnah the Levite, the porter toward the east, was over the freewill offerings of God, to distribute the oblations of the Lord, and the most holy things. And next him were Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in their set office, to give to their brethren by courses, as well to the great as to the small: beside their genealogy of males, from three years old and upward, even unto every one that entereth into the house of the Lord, his daily portion for their service in their charges according to their courses; both to the genealogy of the priests by the house of their fathers, and the Levites from twenty years old and upward, in their charges by their courses; and to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their set office they sanctified themselves in holiness: also of the sons of Aaron the priests, which were in the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

And thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth before the Lord his God. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered.

After these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself. And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem, he took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city: and they did

help him. So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying:—"Why should the kings of Assyria come, and find much water?" Also he strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired Millo in the city of David, and made darts and shields in abundance. And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spake comfortably to them, saying:—"Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him: with him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles." And the people rested themselves upon the words of Hezekiah king of Judah.

After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he himself laid siege against Lachish, and all his power with him,) unto Hezekiah king of Judah, and unto all Judah that were at Jerusalem, saying:—"Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide in the siege in Jerusalem? Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The Lord our God shall deliver us out of the hand of the king of Assyria? Hath not the same Hezekiah taken away His high places and His altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it? Know ye not what I and my fathers have done unto all the people of other lands? were the gods of the nations of those lands any ways able to deliver their lands out of mine hand? Who was there among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand? Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand?"

And his servants spake yet more against the Lord God, and against His servant Hezekiah. He wrote also letters to rail on the Lord God of Israel, and to speak against Him, saying :—"As the gods of the nations of other lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver His people out of mine hand." Then they cried with a loud voice in the Jews' speech unto the people of Jerusalem that were on the wall, to affright them, and to trouble them; that they might take the city. And they spake against the God of Jerusalem, as against the gods of the people of the earth, which were the work of the hands of man. And for this cause Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven.

And the Lord sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword. Thus the Lord saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all other, and guided them on every side. And many brought gifts unto the Lord to Jerusalem, and presents to Hezekiah king of Judah : so that he was magnified in the sight of all nations from thenceforth.

In those days Hezekiah was sick to the death, and prayed unto the Lord : and He spake unto him, and He gave him a sign. But Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up : therefore there was wrath upon him, and upon Judah and Jerusalem. Notwithstanding Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the Lord came not upon them in the days of Hezekiah.

And Hezekiah had exceeding much riches and honour : and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels; storehouses also for the increase of corn, and wine, and oil; and stalls for

all manner of beasts, and flocks in folds. Moreover he provided him cities, and possessions of flocks and herds in abundance: for God had given him substance very much. This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works. Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was done in the land, God left him, to try him, that He might know all that was in his heart.

Now the rest of the acts of Hezekiah, and his goodness, behold, they are written in the vision of Isaiah the prophet, the son of Amoz, and in the book of the kings of Judah and Israel. And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death. And Manasseh his son reigned in his stead.

Manasseh was twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem: but did that which was evil in the sight of the Lord, like unto the abominations of the heathen, whom the Lord had cast out before the children of Israel. For he built again the high places which Hezekiah his father had broken down, and he reared up altars for the Baalim, and made Asheroth, and worshipped all the host of heaven, and served them. Also he built altars in the house of the Lord, whereof the Lord had said:—"In Jerusalem shall My name be for ever." And he built altars for all the host of heaven in the two courts of the house of the Lord. And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the Lord, to provoke Him to anger. And he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son:—"In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put My name for ever: neither will I any more remove the foot of Israel

from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses."

So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the Lord had destroyed before the children of Israel. And the Lord spake to Manasseh, and to his people: but they would not hearken. Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh in chains, and bound him with fetters, and carried him to Babylon. And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto Him: and He was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord He was God.

Now after this he built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish gate, and compassed about Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah. And he took away the strange gods, and the idol out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Jerusalem, and cast them out of the city. And he repaired the altar of the Lord, and sacrificed thereon peace offerings and thank offerings, and commanded Judah to serve the Lord God of Israel. Nevertheless the people did sacrifice still in the high places, yet unto the Lord their God only.

Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the Lord God of Israel, behold, they are written in the book of the kings of Israel. His prayer also, and how God was intreated of him, and all his sins, and his trespass, and the places wherein he built high places, and set up the Asherim and the graven images, before he was humbled: behold, they are written among the sayings of the seers. So Manasseh slept with

his fathers, and they buried him in his own house: and Amon his son reigned in his stead.

Amon was two and twenty years old when he began to reign, and reigned two years in Jerusalem. But he did that which was evil in the sight of the Lord, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them; and humbled not himself before the Lord, as Manasseh his father had humbled himself; but Amon trespassed more and more. And his servants conspired against him, and slew him in his own house. But the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

Josiah was eight years old when he began to reign, and he reigned in Jerusalem one and thirty years. And he did that which was right in the sight of the Lord, and walked in the ways of David his father, and declined neither to the right hand nor to the left. For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the Asherim, and the carved images, and the molten images. And they brake down the altars of the Baalim in his presence; and the sun-images, that were on high above them, he cut down; and the Asherim, and the carved images, and the molten images, he brake in pieces, and made dust of them, and strowed it upon the graves of them that had sacrificed unto them. And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem. And so did he in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their ruins round about. And when he had broken down the altars and had beaten the Asherim and the graven images into powder, and had cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the

house of the Lord his God. And when they came to Hilkiah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem. And they put it in the hand of the workmen that had the oversight of the house of the Lord, and they gave it to the workmen that wrought in the house of the Lord, to repair and amend the house: even to the artificers and builders gave they it, to buy hewn stone, and timber for couplings, and to floor the houses which the kings of Judah had destroyed. And the men did the work faithfully: and the overseers of them were Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set it forward; and other of the Levites, all that could skill of instruments of music. Also they were over the bearers of burdens, and were overseers of all that wrought the work in any manner of service: and of the Levites there were scribes, and officers, and porters.

And when they brought out the money that was brought into the house of the Lord, Hilkiah the priest found a book of the law of the Lord given by Moses. And Hilkiah answered and said to Shaphan the scribe:—"I have found the book of the law in the house of the Lord." And Hilkiah delivered the book to Shaphan. And Shaphan carried the book to the king, and brought the king word back again, saying:—"All that was committed to thy servants, they do it. And they have gathered together the money that was found in the house of the Lord, and have delivered it into the hand of the overseers, and to the hand of the workmen." Then Shaphan the scribe told the king, saying:—"Hilkiah the priest hath given me a book." And Shaphan read it before the king.

And it came to pass, when the king had heard the words of the law, that he rent his clothes. And the king commanded Hilkiah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying:—"Go, enquire of the Lord for me, and for them that are left in Israel

and in Judah, concerning the words of the book that is found: for great is the wrath of the Lord that is poured out upon us, because our fathers have not kept the word of the Lord, to do after all that is written in this book." And Hilkiah, and they that the king had appointed, went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of Hasrah, keeper of the wardrobe; (now she dwelt in Jerusalem in the college:) and they spake to her to that effect. And she answered them:—"Thus saith the Lord God of Israel, Tell ye the man that sent you to me, Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah: because they have forsaken Me, and have burned incense unto other gods, that they might provoke Me to anger with all the works of their hands; therefore My wrath shall be poured out upon this place, and shall not be quenched. And as for the king of Judah, who sent you to enquire of the Lord, so shall ye say unto him, Thus saith the Lord God of Israel, Concerning the words which thou hast heard, because thine heart was tender, and thou didst humble thyself before God, when thou heardest His words against this place, and against the inhabitants thereof, and humbledst thyself before Me, and didst rend thy clothes, and weep before Me; I have even heard thee also, saith the Lord. Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same." So they brought the king word again.

Then the king sent and gathered together all the elders of Judah and Jerusalem. And the king went up into the house of the Lord, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the Lord. And the king stood in his place, and made a covenant before the Lord, to walk after the Lord, and to keep His commandments, and His testimonies, and His statutes, with

all his heart, and with all his soul, to perform the words of the covenant which are written in this book. And he caused all that were present in Jerusalem and Benjamin to stand to it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers. And Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the Lord their God. And all his days they departed not from following the Lord, the God of their fathers.

Moreover Josiah kept a passover unto the Lord in Jerusalem: and they killed the passover on the fourteenth day of the first month. And he set the priests in their charges, and encouraged them to the service of the house of the Lord, and said unto the Levites that taught all Israel, which were holy unto the Lord:—"Put the holy ark in the house which Solomon the son of David king of Israel did build; it shall not be a burden upon your shoulders: serve now the Lord your God, and His people Israel, and prepare yourselves by the houses of your fathers, after your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son. And stand in the holy place according to the divisions of the families of the fathers of your brethren the people, and after the division of the families of the Levites. So kill the passover, and sanctify yourselves, and prepare your brethren, that they may do according to the word of the Lord by the hand of Moses."

And Josiah gave to the people, of the flock, lambs and kids, all for the passover offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these were of the king's substance. And his princes gave willingly unto the people, to the priests, and to the Levites: Hilkiah and Zechariah and Jehiel, rulers of the house of God, gave unto the priests for the passover offerings two thousand and six hundred small cattle, and three hundred oxen. Conaniah also, and Shemaiah and Nethaneel, his brethren, and Hashabiah and Jeiel and Jozabad, chief of the Levites, gave unto the Levites for passover offerings five thousand

small cattle, and five hundred oxen. So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the king's commandment. And they killed the passover, and the priests sprinkled the blood from their hands, and the Levites flayed them. And they removed the burnt offerings, that they might give according to the divisions of the families of the people, to offer unto the Lord, as it is written in the book of Moses. And so did they with the oxen. And they roasted the passover with fire according to the ordinance: but the other holy offerings sod they in pots, and in caldrons, and in pans, and divided them speedily among all the people. And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron were busied in offering of burnt offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron. And the singers the sons of Asaph were in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters waited at every gate; they might not depart from their service; for their brethren the Levites prepared for them. So all the service of the Lord was prepared the same day, to keep the passover, and to offer burnt offerings upon the altar of the Lord, according to the commandment of king Josiah. And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days. And there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem. In the eighteenth year of the reign of Josiah was this passover kept.

After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Carchemish by Euphrates: and Josiah went out against him. But he sent ambassadors to him, saying:—"What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house wherewith I have war: for God commanded me to make haste:

forbear thee from meddling with God, who is with me, that He destroy thee not." Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo. And the archers shot at king Josiah; and the king said to his servants: "Have me away; for I am sore wounded." His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in one of the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah. And Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they are written in the Lamentations. Now the rest of the acts of Josiah, and his goodness, according to that which was written in the law of the Lord, and his deeds, first and last, behold, they are written in the book of the kings of Israel and Judah.

Then the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem. Jehoahaz was twenty and three years old when he began to reign, and he reigned three months in Jerusalem. And the king of Egypt put him down at Jerusalem, and condemned the land in an hundred talents of silver and a talent of gold. And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

Jehoiakim was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did that which was evil in the sight of the Lord his God. Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon. Nebuchadnezzar also carried of the vessels of the house of the Lord to Babylon, and put them in his temple at Babylon. Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they are written in the

book of the kings of Israel and Judah: and Jehoiachin his son reigned in his stead.

Jehoiachin was eighteen years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did that which was evil in the sight of the Lord. And when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the goodly vessels of the house of the Lord, and made Zedekiah his brother king over Judah and Jerusalem.

Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem. And he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the Lord. And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the Lord God of Israel. Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which He had hallowed in Jerusalem. And the Lord God of their fathers sent to them by His messengers, rising up betimes, and sending; because He had compassion on His people, and on His dwelling place: but they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy. Therefore He brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: He gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all these he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: to fulfil the word of the Lord by the

mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

Now in the first year of Cyrus king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying:—"Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and He hath charged me to build Him an house in Jerusalem, which is in Judah. Who is there among you of all His people? The Lord his God be with him, and let him go up."

THE PRAYER OF MANASSES

KING OF JUDAH,

WHEN HE WAS HOLDEN CAPTIVE IN BABYLON.

O Lord, Almighty God of our fathers, Abraham, Isaac, and Jacob, and of their righteous seed; who hast made heaven and earth, with all the ornament thereof; who hast bound the sea by the word of Thy commandment; who hast shut up the deep, and sealed it by Thy terrible and glorious name; whom all men fear, and tremble before Thy power; for the majesty of Thy glory cannot be borne, and Thine angry threatening toward sinners is importable: but Thy merciful promise is unmeasurable and unsearchable; for Thou art the most high Lord, of great compassion, longsuffering, very merciful, and repentest of the evils of men. Thou, O Lord, according to Thy great goodness hast promised repentance and forgiveness to them that have sinned against Thee: and of Thine infinite mercies hast appointed repentance unto sinners, that they may be saved. Thou therefore, O Lord, that art the God of the just, hast not appointed repentance to the just, as to Abraham, and Isaac, and Jacob, which have not

sinned against Thee; but Thou hast appointed repentance unto me that am a sinner: for I have sinned above the number of the sands of the sea. My transgressions, O Lord, are multiplied: my transgressions are multiplied, and I am not worthy to behold and see the height of heaven for the multitude of mine iniquities. I am bowed down with many iron bands, that I cannot lift up mine head, neither have any release: for I have provoked Thy wrath, and done evil before Thee: I did not Thy will, neither kept I Thy commandments: I have set up abominations, and have multiplied offences. Now therefore I bow the knee of mine heart, beseeching Thee of grace. I have sinned, O Lord, I have sinned, and I acknowledge mine iniquities: wherefore, I humbly beseech Thee, forgive me, O Lord, forgive me, and destroy me not with mine iniquities. Be not angry with me for ever, by reserving evil for me; neither condemn me into the lower parts of the earth. For Thou art the God, even the God of them that repent; and in me Thou wilt shew all Thy goodness: for Thou wilt save me, that am unworthy, according to Thy great mercy. Therefore I will praise Thee for ever all the days of my life: for all the powers of the heavens do praise Thee, and Thine is the glory for ever and ever. Amen.

EZRA

Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying:— "Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem, which is in Judah. Who is there among you of all His people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (He is the God,) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem."

Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem. And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered. Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods; even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah. And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives, thirty basons of gold, silver basons of a second sort four hundred and ten, and other vessels a thousand. All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them

of the captivity that were brought up from Babylon unto Jerusalem.

Now these are the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city; which came with Zerubbabel: Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mizpar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel: the children of Parosh, two thousand an hundred seventy and two. The children of Shephatiah, three hundred seventy and two. The children of Arah, seven hundred seventy and five. The children of Pahath-moab, of the children of Jeshua and Joab, two thousand eight hundred and twelve. The children of Elam, a thousand two hundred fifty and four. The children of Zattu, nine hundred forty and five. The children of Zaccai, seven hundred and threescore. The children of Bani, six hundred forty and two. The children of Bebai, six hundred twenty and three. The children of Azgad, a thousand two hundred twenty and two. The children of Adonikam, six hundred sixty and six. The children of Bigvai, two thousand fifty and six. The children of Adin, four hundred fifty and four. The children of Ater of Hezekiah, ninety and eight. The children of Bezai, three hundred twenty and three. The children of Jorah, an hundred and twelve. The children of Hashum, two hundred twenty and three. The children of Gibbar, ninety and five. The children of Beth-lehem, an hundred twenty and three. The men of Netophah, fifty and six. The men of Anathoth, an hundred twenty and eight. The children of Azmaveth, forty and two. The children of Kirjath-arim, Chephirah, and Beeroth, seven hundred and forty and three. The children of Ramah and Gaba, six hundred twenty and one. The men of Michmas, an hundred twenty and two. The men of Beth-el and Ai, two hundred twenty and three. The children of Nebo, fifty and two. The children of Magbish, an hundred fifty and six. The children of the other Elam, a thousand two hundred and fifty four. The children of Harim, three hundred and twenty. The children of Lod,

Hadid, and Ono, seven hundred twenty and five. The children of Jericho, three hundred forty and five. The children of Senaah, three thousand and six hundred and thirty.

The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three. The children of Immer, a thousand fifty and two. The children of Pashur, a thousand two hundred forty and seven. The children of Harim, a thousand and seventeen.

The Levites: the children of Jeshua and Kadmiel, of the children of Hodaviah, seventy and four.

The singers: the children of Asaph, an hundred twenty and eight.

The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, in all an hundred thirty and nine.

The Nethinim: the children of Ziha, the children of Hasupha, the children of Tabbaoth, the children of Keros, the children of Siaha, the children of Padon, the children of Lebanah, the children of Hagabah, the children of Akkub, the children of Hagab, the children of Shalmai, the children of Hanan, the children of Giddel, the children of Gahar, the children of Reaiah, the children of Rezin, the children of Nekoda, the children of Gazzam, the children of Uzza, the children of Paseah, the children of Besai, the children of Asnah, the children of Mehunim, the children of Nephusim, the children of Bakbuk, the children of Hakupha, the children of Harhur, the children of Bazluth, the children of Mehida, the children of Harsha, the children of Barkos, the children of Sisera, the children of Thamah, the children of Neziah, the children of Hatipha.

The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Peruda, the children of Jaalah, the children of Darkon, the children of Giddel, the children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami. All the Nethinim, and the children of Solomon's servants, were three hundred ninety and two.

And these were they which went up from Tel-melah, Tel-harsa, Cherub, Addan, and Immer: but they could

not shew their fathers' houses, and their seed, whether they were of Israel: the children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.

And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai; which took a wife of the daughters of Barzillai the Gileadite, and was called after their name: these sought their register among those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood. And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim.

The whole congregation together was forty and two thousand three hundred and threescore, beside their servants and their maids, of whom there were seven thousand three hundred thirty and seven: and there were among them two hundred singing men and singing women. Their horses were seven hundred thirty and six; their mules, two hundred forty and five; their camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty.

And some of the chief of the fathers, when they came to the house of the Lord which is at Jerusalem, offered freely for the house of God to set it up in its place: they gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand pound of silver, and one hundred priests' garments. So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinim, dwelt in their cities, and all Israel in their cities.

And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem. Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses the man of God. And they set the altar upon its bases; for fear was upon them because of the people

of those countries: and they offered burnt offerings thereon unto the Lord, even burnt offerings morning and evening. They kept also the feast of tabernacles, as it is written, and offered the daily burnt offerings by number, according to the custom, as the duty of every day required; and afterward offered the continual burnt offering, both of the new moons, and of all the set feasts of the Lord that were consecrated, and of every one that willingly offered a freewill offering unto the Lord. From the first day of the seventh month began they to offer burnt offerings unto the Lord. But the foundation of the temple of the Lord was not yet laid. They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia.

Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the Lord. Then stood Jeshua with his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house of God: the sons of Henadad, with their sons and their brethren the Levites. And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ordinance of David king of Israel. And they sang together by course in praising and giving thanks unto the Lord; because He is good, for His mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid. But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and

many shouted aloud for joy: so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel; then they came to Zerubbabel, and to the chief of the fathers, and said unto them:—"Let us build with you: for we seek your God, as ye do; and we do sacrifice unto Him since the days of Esar-haddon king of Assur, which brought us up hither." But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them:—"Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel, as king Cyrus the king of Persia hath commanded us." Then the people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia. And in the reign of Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem.

And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian character, and set forth in the Syrian tongue. Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort: then wrote Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, and the Elamites, and the rest of the nations whom the great and noble Asnapper brought over, and set in the cities of Samaria, and the rest that are on this side the river, and at such a time.

This is the copy of the letter that they sent unto him, even unto Artaxerxes the king:—

"Thy servants the men on this side the River, and at such a time.

"Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations. Be it known now unto the king, that, if this city be builded, and the walls set up again, then will they not pay toll, tribute, and custom, and so thou shalt endamage the revenue of the kings. Now because we have maintenance from the king's palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king, that search may be made in the book of the records of thy fathers, so shalt thou find in the book of the records, and know that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed. We certify the king that, if this city be builded again, and the walls thereof set up, by this means thou shalt have no portion on this side the River."

Then sent the king an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their companions that dwell in Samaria, and unto the rest beyond the River:—

"Peace, and at such a time.

"The letter which ye sent unto us hath been plainly read before me. And I commanded, and search hath been made, and it is found that this city of old time hath made insurrection against kings, and that rebellion and sedition have been made therein. There have been mighty kings also over Jerusalem, which have ruled over all countries beyond the River; and toll, tribute, and custom, was paid unto them. Give ye now commandment to cause these men to cease, and that this city be not builded, until another commandment shall be given from me. Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?"

Now when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto

the Jews, and made them to cease by force and power. Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.

Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, even unto them. Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them. At the same time came to them Tatnai, governor on this side the River, and Shethar-boznai, and their companions, and said thus unto them:—"Who hath commanded you to build this house, and to make up this wall?" Then said we unto them after this manner:—"What are the names of the men that make this building?" But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned answer by letter concerning this matter.

The copy of the letter that Tatnai, governor on this side the river, and Shethar-boznai, and his companions the Apharsachites, which were on this side the River, sent unto Darius the king: they sent a letter unto him, wherein was written thus:—

"Unto Darius the king, all peace.

"Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands. Then asked we those elders, and said unto them thus, Who commanded you to build this house, and to make up these walls? We asked their names also, to certify thee, that we might write the names of the men that were the chief of them. And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and set up. But after that our fathers had provoked the God of heaven unto wrath, He gave them into the hand of Nebuchadnezzar the king

of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon. But in the first year of Cyrus the king of Babylon the same king Cyrus made a decree to build this house of God. And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that was in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto one, whose name was Sheshbazzar, whom he had made governor; and said unto him, Take these vessels, go, carry them into the temple that is in Jerusalem, and let the house of God be builded in its place. Then came the same Sheshbazzar, and laid the foundation of the house of God which is in Jerusalem: and since that time even until now hath it been in building, and yet it is not finished. Now therefore, if it seem good to the king, let there be search made in the king's treasure house, which is there at Babylon, whether it be so, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter."

Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon. And there was found at Achmetha, in the palace that is in the province of the Medes, a roll, and therein was a record thus written:—

"In the first year of Cyrus the king, Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits; with three rows of great stones, and a row of new timber: and let the expenses be given out of the king's house: and also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to its place, and place them in the house of God.

"Now therefore, Tatnai, governor beyond the River,

Shethar-boznai, and your companions the Apharsachites, which are beyond the River, be ye far from thence: let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in its place.

"Moreover I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, even of the tribute beyond the River, forthwith expenses be given unto these men, that they be not hindered. And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail: that they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons.

"Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this. And the God that hath caused His name to dwell there destroy all kings and people, that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. I Darius have made a decree; let it be done with speed."

Then Tatnai, governor on this side the River, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily. And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia. And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy, and offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin

offering for all Israel, twelve he goats, according to the number of the tribes of Israel. And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses.

And the children of the captivity kept the passover upon the fourteenth day of the first month. For the priests and the Levites were purified together, all of them were pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves. And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the Lord God of Israel, did eat, and kept the feast of unleavened bread seven days with joy: for the Lord had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah, the son of Shallum, the son of Zadok, the son of Ahitub, the son of Amariah, the son of Azariah, the son of Meraioth, the son of Zerahiah, the son of Uzzi, the son of Bukki, the son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest: this Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the Lord God of Israel had given: and the king granted him all his request, according to the hand of the Lord his God upon him. And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinim, unto Jerusalem, in the seventh year of Artaxerxes the king. And he came to Jerusalem in the fifth month, which was in the seventh year of the king. For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him. For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments.

Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the Lord, and of His statutes to Israel:—

"Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time.

"I make a decree, that all they of the people of Israel, and of its priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee. Forasmuch as thou art sent of the king, and of his seven counsellors, to enquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand; and to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation is in Jerusalem, and all the silver and gold that thou canst find in all the province of Babylon, with the freewill offering of the people, and of the priests, offered willingly for the house of their God which is in Jerusalem: that thou mayest buy speedily with this money bullocks, rams, lambs, with their meal offerings and their drink offerings, and offer them upon the altar of the house of your God which is in Jerusalem. And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God. The vessels also that are given thee for the service of the house of thy God, those deliver thou before the God of Jerusalem. And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king's treasure house.

"And I, even I Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily, unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing how much. Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?

"Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinim, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them.

"And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the River, all such as know the laws of thy God; and teach ye them that know them not. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment."

Blessed be the Lord God of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of the Lord which is in Jerusalem: and hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as the hand of the Lord my God was upon me, and I gathered together out of Israel chief men to go up with me.

Now these are the heads of their fathers' houses, and this the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king. Of the sons of Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of David; Hattush. Of the sons of Shechaniah, of the sons of Pharosh; Zechariah: and with him were reckoned by genealogy of the males an hundred and fifty. Of the sons of Pahath-moab; Elihoenai the son of Zerahiah, and with him two hundred males. Of the sons of Shechaniah; the son of Jahaziel, and with him three hundred males. Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males. And of the sons of Elam; Jeshaiah the son of Athaliah, and with him seventy males. And of the sons of Shephatiah; Zebadiah the son of Michael, and with him fourscore males. Of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males. And of the sons of Shelomith; the son of Josiphiah, and with him an hundred and threescore males. And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight males. And of

the sons of Azgad; Johanan the son of Hakkatan, and with him an hundred and ten males. And of the last sons of Adonikam, whose names are these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males. Of the sons also of Bigvai; Uthai, and Zabbud, and with them seventy males.

And I gathered them together to the river that runneth to Ahava; and there abode we in tents three days: and I viewed the people, and the priests, and found there none of the sons of Levi. Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding. And I sent them with commandment unto Iddo the chief at the place Casiphia, and I told them what they should say unto Iddo, and to his brethren the Nethinim, at the place Casiphia, that they should bring unto us ministers for the house of our God. And by the good hand of our God upon us they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen; and Hashabiah, and with him Jeshaiah of the sons of Merari, his brethren and their sons, twenty; also of the Nethinim, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinim: all of them were expressed by name.

Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of Him a right way for us, and for our little ones, and for all our substance. For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying:—"The hand of our God is upon all them for good that seek Him; but His power and His wrath is against all them that forsake Him." So we fasted and besought our God for this: and He was intreated of us.

Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them, and weighed unto them the silver, and the gold, and the vessels, even the offering of the house of our

God, which the king, and his counsellors, and his lords, and all Israel there present, had offered: I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels an hundred talents, and of gold an hundred talents; also twenty basons of gold, of a thousand drams; and two vessels of fine copper, precious as gold. And I said unto them:—"Ye are holy unto the Lord; the vessels are holy also; and the silver and the gold are a freewill offering unto the Lord God of your fathers. Watch ye, and keep them, until ye weigh them before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the Lord."

So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring them to Jerusalem unto the house of our God. Then we departed from the river of Ahava on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and He delivered us from the hand of the enemy, and of such as lay in wait by the way. And we came to Jerusalem, and abode there three days.

Now on the fourth day was the silver and the gold and the vessels weighed in the house of our God by the hand of Meremoth the son of Uriah the priest; and with him was Eleazar the son of Phinehas; and with them was Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites; by number and by weight of every one: and all the weight was written at that time. Also the children of those that had been carried away, which were come out of the captivity, offered burnt offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he goats for a sin offering: all this was a burnt offering unto the Lord. And they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the River: and they furthered the people, and the house of God.

Now when these things were done, the princes came to me, saying:—"The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites, the Hittites, the Periz-

zites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of those lands: yea, the hand of the princes and rulers hath been chief in this trespass." And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonied. Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonied until the evening sacrifice.

And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the Lord my God, and said:—"O my God, I am ashamed and blush to lift up my face to Thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens. Since the days of our fathers have we been in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day. And now for a little space grace hath been shewed from the Lord our God, to leave us a remnant to escape, and to give us a nail in His holy place, that our God may lighten our eyes, and give us a little reviving in our bondage. For we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem. And now, O our God, what shall we say after this? for we have forsaken Thy commandments, which Thou hast commanded by Thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness. Now therefore give not your daughters unto their sons, neither take their

daughters unto your sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever. And after all that is come upon us for our evil deeds, and for our great trespass, seeing that Thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this; should we again break Thy commandments, and join in affinity with the people of these abominations? wouldest not Thou be angry with us till Thou hadst consumed us, so that there should be no remnant nor escaping? O Lord God of Israel, Thou art righteous: for we remain yet escaped, as it is this day: behold, we are before Thee in our trespasses: for we cannot stand before Thee because of this."

Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people wept very sore. And Shechaniah the son of Jehiel, one of the sons of Elam, answered and said unto Ezra:—"We have trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing. Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law. Arise; for this matter belongeth unto thee: we also will be with thee: be of good courage, and do it." Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they sware.

Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib: and when he came thither, he did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away. And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem; and that

whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited, and himself separated from the congregation of those that had been carried away.

Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It was the ninth month, on the twentieth day of the month; and all the people sat in the street of the house of God, trembling because of this matter, and for the great rain. And Ezra the priest stood up, and said unto them:—"Ye have transgressed, and have taken strange wives, to increase the trespass of Israel. Now therefore make confession unto the Lord God of your fathers, and do His pleasure: and separate yourselves from the people of the land, and from the strange wives." Then all the congregation answered and said with a loud voice:—"As thou hast said, so must we do. But the people are many, and it is a time of much rain, and we are not able to stand without, neither is this a work of one day or two: for we are many that have transgressed in this thing. Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us."

Only Jonathan the son of Asahel and Jahaziah the son of Tikvah stood up against this matter; and Meshullam and Shabbethai the Levite helped them.

And the children of the captivity did so. And Ezra the priest, with certain chief of the fathers, after the house of their fathers, and all of them by their names, were separated, and sat down in the first day of the tenth month to examine the matter. And they made an end with all the men that had taken strange wives by the first day of the first month.

And among the sons of the priests there were found that had taken strange wives: namely, of the sons of Jeshua the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah. And they gave their hands that they would put away their wives; and being guilty, they offered a ram of the flock for their

trespass. And of the sons of Immer; Hanani, and Zebadiah. And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah. And of the sons of Pashur; Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah. Also of the Levites; Jozabad, and Shimei, and Kelaiah, (the same is Kelita,) Pethahiah, Judah, and Eliezer. Of the singers also; Eliashib: and of the porters; Shallum, and Telem, and Uri. Moreover of Israel: of the sons of Parosh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah. And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah. And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza. Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, and Athlai. And of the sons of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth. And of the sons of Pahath-moab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh. And of the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon, Benjamin, Malluch, and Shemariah. Of the sons of Hashum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei. Of the sons of Bani; Maadai, Amram, and Uel, Benaiah, Bedeiah, Cheluhi, Vaniah, Meremoth, Eliashib, Mattaniah, Mattenai, and Jaasau, and Bani, and Binnui, Shimei, and Shelemiah, and Nathan, and Adaiah, Machnadebai, Shashai, Sharai, Azareel, and Shelemiah, Shemariah, Shallum, Amariah, and Joseph. Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

All these had taken strange wives: and some of them had wives by whom they had children.

THE BOOK OF NEHEMIAH

The words of Nehemiah the son of Hachaliah.

And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace, that Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem. And they said unto me:—"The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire."

And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven, and said:—"I beseech Thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love Him and observe His commandments: let Thine ear now be attentive, and Thine eyes open, that Thou mayest hear the prayer of Thy servant, which I pray before Thee now, day and night, for the children of Israel Thy servants, and confess the sins of the children of Israel, which we have sinned against Thee: both I and my father's house have sinned. We have dealt very corruptly against Thee, and have not kept the commandments, nor the statutes, nor the judgments, which Thou commandedst Thy servant Moses. Remember, I beseech Thee, the word that Thou commandedst Thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations: but if ye turn unto Me, and keep My commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set My name there. Now these are Thy servants and Thy people, whom Thou hast redeemed by Thy great power, and by Thy strong hand. O Lord, I beseech Thee, let

now Thine ear be attentive to the prayer of Thy servant, and to the prayer of Thy servants, who desire to fear Thy name: and prosper, I pray Thee, Thy servant this day, and grant him mercy in the sight of this man." For I was the king's cupbearer.

And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence. Wherefore the king said unto me:—"Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart." Then I was very sore afraid, and said unto the king:—"Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?"

Then the king said unto me:—"For what dost thou make request?" So I prayed to the God of heaven. And I said unto the king:—"If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it." And the king said unto me, (the queen also sitting by him,) "For how long shall thy journey be? and when wilt thou return?" So it pleased the king to send me; and I set him a time. Moreover I said unto the king:—"If it please the king, let letters be given me to the governors beyond the River, that they may convey me over till I come into Judah; and a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into." And the king granted me, according to the good hand of my God upon me.

Then I came to the governors beyond the River, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me. When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

So I came to Jerusalem, and was there three days.

And I arose in the night, I and some few men with me; neither told I any man what my God had put in my heart to do at Jerusalem: neither was there any beast with me, save the beast that I rode upon. And I went out by night by the Gate of the Valley, even before the Dragon Well, and to the Dung Port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire. Then I went on to the Gate of the Fountain, and to the King's Pool: but there was no place for the beast that was under me to pass. Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the Gate of the Valley, and so returned. And the rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

Then said I unto them:—"Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach." Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said:—"Let us rise up and build." So they strengthened their hands for this good work. But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said:—"What is this thing that ye do? will ye rebel against the king?" Then answered I them, and said unto them:—"The God of heaven, He will prosper us; therefore we His servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem."

Then Eliashib the high priest rose up with his brethren the priests, and they builded the Sheep Gate; they sanctified it, and set up the doors of it; even unto the Tower of Meah they sanctified it, unto the Tower of Hananeel. And next unto him builded the men of Jericho. And next to them builded Zaccur the son of Imri. But the Fish Gate did the sons of Hassenaah build, who also laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof. And next unto

them repaired Meremoth the son of Urijah, the son of Koz. And next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel. And next unto them repaired Zadok the son of Baana. And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their Lord. Moreover the Old Gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof. And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the Throne of the Governor on this side the river. Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths. Next unto him also repaired Hananiah the son of one of the apothecaries, and they fortified Jerusalem unto the Broad Wall. And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem. And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next unto him repaired Hattush the son of Hashabniah. Malchijah the son of Harim, and Hashub the son of Pahath-moab, repaired the other piece, and the Tower of the Furnaces. And next unto him repaired Shallum the son of Halohesh, the ruler of the half part of Jerusalem, he and his daughters. The Valley Gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the Dung Gate. But the Dung Gate repaired Malchiah the son of Rechab, the ruler of part of Beth-haccerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof. But the Gate of the Fountain repaired Shallun the son of Col-hozeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Siloah by the king's garden, and unto the stairs that go down from the city of David. After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Beth-zur, unto the place over against the sepulchres of David, and to the pool that was made, and unto the house of the mighty. After him repaired the

Levites, Rehum the son of Bani. Next unto him repaired Hashabiah, the ruler of the half part of Keilah, in his part. After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah. And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armoury at the turning of the wall. After him Baruch the son of Zabbai earnestly repaired the other piece, from the turning of the wall unto the door of the house of Eliashib the high priest. After him repaired Meremoth the son of Urijah the son of Koz another piece, from the door of the house of Eliashib even to the end of the house of Eliashib. And after him repaired the priests, the men of the plain. After him repaired Benjamin and Hashub over against their house. After him repaired Azariah the son of Maaseiah the son of Ananiah by his house. After him repaired Binnui the son of Henadad another piece, from the house of Azariah unto the turning of the wall, even unto the corner. Palal the son of Uzai, over against the turning of the wall, and the tower which lieth out from the king's high house, that was by the court of the prison. After him Pedaiah the son of Parosh. Moreover the Nethinim dwelt in Ophel, unto the place over against the Water Gate toward the east, and the tower that lieth out. After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel. From above the Horse Gate repaired the priests, every one over against his house. After them repaired Zadok the son of Immer over against his house. After him repaired also Shemaiah the son of Shechaniah, the keeper of the East Gate. After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah over against his chamber. After him repaired Malchiah the goldsmith's son unto the place of the Nethinim, and of the merchants, over against the gate Miphkad, and to the going up of the corner. And between the going up of the corner unto the Sheep Gate repaired the goldsmiths and the merchants.

But it came to pass, that when Sanballat heard that

we builded the wall, he was wroth, and took great indignation, and mocked the Jews. And he spake before his brethren and the army of Samaria, and said:—"What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?" Now Tobiah the Ammonite was by him, and he said:—"Even that which they build, if a fox go up, he shall even break down their stone wall." Hear, O our God; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity: and cover not their iniquity, and let not their sin be blotted out from before Thee: for they have provoked Thee to anger before the builders.

So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work. But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth, and conspired all of them together to come and to fight against Jerusalem, and to hinder it. Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them. And Judah said:—"The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall." And our adversaries said:—"They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease." And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times over, from all places:—"Ye must return to us." Therefore set I in the lower places behind the wall, and on the higher places, I even set the people after their families with their swords, their spears, and their bows. And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people:—"Be not ye afraid of them: remember the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses."

And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work. And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the coats of mail; and the rulers were behind all the house of Judah. They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon. For the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me. And I said unto the nobles, and to the rulers, and to the rest of the people:—"The work is great and large, and we are separated upon the wall, one far from another. In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us."

So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared. Likewise at the same time said I unto the people:—"Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day." So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, saving that every one put them off for washing.

And there was a great cry of the people and of their wives against their brethren the Jews. For there were that said:—"We, our sons, and our daughters, are many: let us get corn, that we may eat, and live." Some also there were that said:—"We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth." There were also that said:—"We have borrowed money for the king's tribute upon our lands and vineyards. Yet now our flesh is as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought unto bondage already: neither is it in our

power to help it; for other men have our lands and vineyards."

And I was very angry when I heard their cry and these words. Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them:—"Ye exact usury, every one of his brother." And I set a great assembly against them. And I said unto them:—"We after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us?" Then held they their peace, and found nothing to answer. Also I said:—"It is not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies? I likewise, and my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury. Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them." Then said they:—"We will restore them, and will require nothing of them; so will we do as thou sayest." Then I called the priests, and took an oath of them, that they should do according to this promise. Also I shook my lap, and said:—"So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied." And all the congregation said:—"Amen," and praised the Lord. And the people did according to this promise.

Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, that is, twelve years, I and my brethren have not eaten the bread of the governor. But the former governors that had been before me were chargeable unto the people, and had taken of them bread and wine, at the rate of forty shekels of silver daily; yea, even their servants lorded it over the people: but so did not I, because of the fear of God. Yea, also I continued in the work of this wall, neither bought we any land: and all my servants were gathered thither unto the work.

Moreover there were at my table an hundred and fifty of the Jews and rulers, beside those that came unto us from among the heathen that are about us. Now that which was prepared for me daily was one ox and six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this required not I the bread of the governor, because the bondage was heavy upon this people. Think upon me, my God, for good, according to all that I have done for this people.

Now it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and that there was no breach left therein; (though at that time I had not set up the doors upon the gates;) that Sanballat and Geshem sent unto me, saying:—"Come, let us meet together in some one of the villages in the plain of Ono." But they thought to do me mischief. And I sent messengers unto them, saying:—"I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?" Yet they sent unto me four times after this sort; and I answered them after the same manner. Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand; wherein was written:—"It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words. And thou hast also appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together." Then I sent unto him, saying:—"There are no such things done as thou sayest, but thou feignest them out of thine own heart." For they all made us afraid, saying:—"Their hands shall be weakened from the work, that it be not done." Now therefore, O God, strengthen my hands.

Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabeel, who was shut up; and he said:—"Let us meet together in the house of God,

within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee." And I said:—"Should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in." And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him. Therefore was he hired, that I should be afraid, and do so, and sin, and that they might have matter for an evil report, that they might reproach me. My God, think Thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.

So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days. And it came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.

Moreover in those days the nobles of Judah sent many letters unto Tobiah, and the letters of Tobiah came unto them. For there were many in Judah sworn unto him, because he was the son in law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah. Also they reported his good deeds before me, and uttered my words to him. And Tobiah sent letters to put me in fear.

Now it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed, that I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: for he was a faithful man, and feared God above many. And I said unto them:—"Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors, and bar them: and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one to be over against his house." Now the city was large and great: but the people were few therein, and the houses were not builded.

And my God put into mine heart to gather together

the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them which came up at the first, and found written therein :—

" These are the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city, who came with Zerubbabel,

" Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah.

" The number of the men of the people of Israel was this ; the children of Parosh, two thousand an hundred seventy and two. The children of Shephatiah, three hundred seventy and two. The children of Arah, six hundred fifty and two. The children of Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred and eighteen. The children of Elam, a thousand two hundred fifty and four. The children of Zattu, eight hundred forty and five. The children of Zaccai, seven hundred and threescore. The children of Binnui, six hundred forty and eight. The children of Bebai, six hundred twenty and eight. The children of Azgad, two thousand three hundred twenty and two. The children of Adonikam, six hundred threescore and seven. The children of Bigvai, two thousand threescore and seven. The children of Adin, six hundred fifty and five. The children of Ater of Hezekiah, ninety and eight. The children of Hashum, three hundred twenty and eight. The children of Bezai, three hundred twenty and four. The children of Hariph, an hundred and twelve. The children of Gibeon, ninety and five. The men of Beth-lehem and Netophah, an hundred fourscore and eight. The men of Anathoth, an hundred twenty and eight. The men of Beth-azmaveth, forty and two. The men of Kirjath-jearim, Chephirah, and Beeroth, seven hundred forty and three. The men of Ramah and Gaba, six hundred twenty and one. The men of Michmas, an hundred and twenty and two. The men of Bethel and Ai, an hundred twenty and three. The men of the other Nebo, fifty and two. The children of the other Elam, a thousand two hundred fifty and four. The

children of Harim, three hundred and twenty. The children of Jericho, three hundred forty and five. The children of Lod, Hadid, and Ono, seven hundred twenty and one. The children of Senaah, three thousand nine hundred and thirty.

" The priests : the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three. The children of Immer, a thousand fifty and two. The children of Pashur, a thousand two hundred forty and seven. The children of Harim, a thousand and seventeen.

" The Levites : the children of Jeshua, of Kadmiel, and of the children of Hodevah, seventy and four.

" The singers : the children of Asaph, an hundred forty and eight.

" The porters : the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.

" The Nethinim : the children of Ziha, the children of Hasupha, the children of Tabbaoth, the children of Keros, the children of Sia, the children of Padon, the children of Lebana, the children of Hagaba, the children of Shalmai, the children of Hanan, the children of Giddel, the children of Gahar, the children of Reaiah, the children of Rezin, the children of Nekoda, the children of Gazzam, the children of Uzza, the children of Phaseah, the children of Besai, the children of Meunim, the children of Nephishesim, the children of Bakbuk, the children of Hakupha, the children of Harhur, the children of Bazlith, the children of Mehida, the children of Harsha, the children of Barkos, the children of Sisera, the children of Tamah, the children of Neziah, the children of Hatipha.

" The children of Solomon's servants : the children of Sotai, the children of Sophereth, the children of Perida, the children of Jaala, the children of Darkon, the children of Giddel, the children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Amon. All the Nethinim, and the children of Solomon's servants, were three hundred ninety and two.

" And these were they which went up also from Telmelah, Tel-haresha, Cherub, Addon, and Immer : but

they could not shew their fathers' houses, nor their seed, whether they were of Israel. The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two. And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, which took one of the daughters of Barzillai the Gileadite to wife, and was called after their name. These sought their register among those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood. And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thummim.

"The whole congregation together was forty and two thousand three hundred and threescore, beside their manservants and their maidservants, of whom there were seven thousand three hundred thirty and seven: and they had two hundred forty and five singing men and singing women. Their horses, seven hundred thirty and six: their mules, two hundred forty and five: their camels, four hundred thirty and five: six thousand seven hundred and twenty asses.

"And some of the chief of the fathers gave unto the work. The Tirshatha gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty priests' garments. And some of the chief of the fathers gave to the treasure of the work twenty thousand drams of gold, and two thousand and two hundred pound of silver. And that which the rest of the people gave was twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven priests' garments. So the priests, and the Levites, and the porters, and the singers, and some of the people, and the Nethinim, and all Israel, dwelt in their cities; and when the seventh month came, the children of Israel were in their cities."

And all the people gathered themselves together as one man into the street that was before the Water Gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel. And Ezra the priest brought the law before the congregation both of men and women, and all that could

hear with understanding, upon the first day of the seventh month. And he read therein before the street that was before the Water Gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law. And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam. And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up: and Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the Lord with their faces to the ground. Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people stood in their place. So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.

And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people:—"This day is holy unto the Lord your God; mourn not, nor weep." For all the people wept, when they heard the words of the law. Then he said unto them:—"Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength." So the Levites stilled all the people, saying:—"Hold your peace, for the day is holy; neither be ye grieved." And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

And on the second day were gathered together the chief of the fathers of all the people, the priests, and

the Levites, unto Ezra the scribe, even to understand the words of the law. And they found written in the law which the Lord had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month: and that they should publish and proclaim in all their cities, and in Jerusalem, saying:— "Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written." So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the Water Gate, and in the street of the Gate of Ephraim. And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Joshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness. Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the manner.

Now in the twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackclothes, and earth upon them. And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers. And they stood up in their place, and read in the book of the law of the Lord their God one fourth part of the day; and another fourth part they confessed, and worshipped the Lord their God.

Then stood up upon the stairs, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and cried with a loud voice unto the Lord their God. Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, and Pethahiah, said:—

"Stand up and bless the Lord your God for ever and ever: and blessed be Thy glorious name, which is exalted above all blessing and praise. Thou, even Thou, art Lord alone; Thou hast made heaven, the heaven of

heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and Thou preservest them all; and the host of heaven worshippeth Thee.

"Thou art the Lord the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham; and foundest his heart faithful before Thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, even to give it to his seed, and hast performed Thy words; for Thou art righteous: and didst see the affliction of our fathers in Egypt, and heardest their cry by the Red Sea; and shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for Thou knewest that they dealt proudly against them. So didst Thou get Thee a name, as it is this day. And Thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors Thou threwest into the deeps, as a stone into the mighty waters. Moreover Thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go. Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: and madest known unto them Thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses Thy servant: and gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which Thou hadst sworn to give them. But they and our fathers dealt proudly, and hardened their necks, and hearkened not to Thy commandments, and refused to obey, neither were mindful of Thy wonders that Thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but Thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not. Yea, when they had made them a molten

calf, and said, This is thy God that brought thee up out of Egypt, and had wrought great provocations; yet Thou in Thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go. Thou gavest also Thy good spirit to instruct them, and withheldest not Thy manna from their mouth, and gavest them water for their thirst. Yea, forty years didst Thou sustain them in the wilderness, so that they lacked nothing; their clothes waxed not old, and their feet swelled not.

"Moreover Thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan. Their children also multipliedst Thou as the stars of heaven, and broughtest them into the land, concerning which Thou hadst promised to their fathers, that they should go in to possess it. So the children went in and possessed the land, and Thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as they would. And they took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards, and oliveyards, and fruit trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in Thy great goodness. Nevertheless they were disobedient, and rebelled against Thee, and cast Thy law behind their backs, and slew Thy prophets which testified against them to turn them to Thee, and they wrought great provocations. Therefore Thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto Thee, Thou heardest them from heaven; and according to Thy manifold mercies Thou gavest them saviours, who saved them out of the hand of their enemies. But after they had rest, they did evil again before Thee: therefore leftest Thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto Thee, Thou heardest them from

heaven; and many times didst Thou deliver them according to Thy mercies; and testifiedst against them, that Thou mightest bring them again unto Thy law: yet they dealt proudly, and hearkened not unto Thy commandments, but sinned against Thy judgments, (which if a man do, he shall live in them;) and withdrew the shoulder, and hardened their neck, and would not hear. Yet many years didst Thou bear with them, and testifiedst against them by Thy spirit in Thy prophets: yet would they not give ear: therefore gavest Thou them into the hand of the people of the lands. Nevertheless for Thy great mercies' sake Thou didst not utterly consume them, nor forsake them; for Thou art a gracious and merciful God.

"Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before Thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all Thy people, since the time of the kings of Assyria unto this day. Howbeit Thou art just in all that is brought upon us; for Thou hast done right, but we have done wickedly: neither have our kings, our princes, our priests, nor our fathers, kept Thy law, nor hearkened unto Thy commandments and Thy testimonies, wherewith Thou didst testify against them. For they have not served Thee in their kingdom, and in Thy great goodness that Thou gavest them, and in the large and fat land which Thou gavest before them, neither turned they from their wicked works. Behold, we are servants this day, and as for the land that Thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it: and it yieldeth much increase unto the kings whom Thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress. And because of all this we make a sure covenant, and write it; and our princes, Levites, and priests, seal unto it."

Now those that sealed were,

Nehemiah, the Tirshatha, the son of Hachaliah, and Zedekiah, Seraiah, Azariah, Jeremiah, Pashur, Ama-

riah, Malchijah, Hattush, Shebaniah, Malluch, Harim, Meremoth, Obadiah, Daniel, Ginnethon, Baruch, Meshullam, Abijah, Mijamin, Maaziah, Bilgai, Shemaiah: these were the priests.

And the Levites: both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel; and their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan, Micha, Rehob, Hashabiah, Zaccur, Sherebiah, Shebaniah, Hodijah, Bani, Beninu.

The chief of the people; Parosh, Pahath-moab, Elam, Zatthu, Bani, Bunni, Azgad, Bebai, Adonijah, Bigvai, Adin, Ater, Hizkijah, Azzur, Hodijah, Hashum, Bezai, Hariph, Anathoth, Nebai, Magpiash, Meshullam, Hezir, Meshezabeel, Zadok, Jaddua, Pelatiah, Hanan, Anaiah, Hoshea, Hananiah, Hashub, Hallohesh, Pileha, Shobek, Rehum, Hashabnah, Maaseiah, and Ahijah, Hanan, Anan, Malluch, Harim, Baanah.

And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinim, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding; they clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our Lord, and His judgments and His statutes; and that we would not give our daughters unto the people of the land, nor take their daughters for our sons: and if the people of the land bring ware or any victuals on the sabbath day to sell, that we would not buy it of them on the sabbath, or on the holy day: and that we would leave the seventh year, and the exaction of every debt.

Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God; for the shewbread, and for the continual meal offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin offerings to make an atonement for Israel, and for all the work of the house of our God. And we cast the lots among

the priests, the Levites, and the people, for the wood offering, to bring it into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the Lord our God, as it is written in the law: and to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the Lord: also the firstborn of our sons, and of our cattle, as it is written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God: and that we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage. And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure house. For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not forsake the house of our God.

And the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts to dwell in other cities. And the people blessed all the men, that willingly offered themselves to dwell at Jerusalem.

Now these are the chief of the province that dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, to wit, Israel, the priests, and the Levites, and the Nethinim, and the children of Solomon's servants. And at Jerusalem dwelt certain of the children of Judah, and of the children of Benjamin. Of the children of Judah; Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of Perez; and Maaseiah the son of Baruch, the son of Colhozeh, the son of Hazaiah, the son of Adaiah, the son

of Joiarib, the son of Zechariah, the son of Shiloni. All the sons of Perez that dwelt at Jerusalem were four hundred threescore and eight valiant men. And these are the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah. And after him Gabbai, Sallai, nine hundred twenty and eight. And Joel the son of Zichri was their overseer: and Judah the son of Senuah was second over the city.

Of the priests: Jedaiah the son of Joiarib, Jachin, Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, was the ruler of the house of God. And their brethren that did the work of the house were eight hundred twenty and two: and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah, and his brethren, chief of the fathers, two hundred forty and two: and Amashai the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer, and their brethren, mighty men of valour, an hundred twenty and eight: and their overseer was Zabdiel, the son of one of the great men.

Also of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni; and Shabbethai and Jozabad, of the chief of the Levites, had the oversight of the outward business of the house of God. And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, was the principal to begin the thanksgiving in prayer: and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun. All the Levites in the holy city were two hundred fourscore and four.

Moreover the porters, Akkub, Talmon, and their brethren that kept the gates, were an hundred seventy and two.

And the residue of Israel, of the priests, and the Levites, were in all the cities of Judah, every one in his inheritance. But the Nethinim dwelt in Ophel: and Ziha and Gispa were over the Nethinim. The overseer also of the Levites at Jerusalem was Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the

son of Micha. Of the sons of Asaph, the singers were over the business of the house of God. For it was the king's commandment concerning them, that a certain portion should be for the singers, due for every day. And Pethahiah the son of Meshezabeel, of the children of Zerah the son of Judah, was at the king's hand in all matters concerning the people.

And for the villages, with their fields, some of the children of Judah dwelt at Kirjath-arba, and in the villages thereof, and at Dibon, and in the villages thereof, and at Jekabzeel, and in the villages thereof, and at Jeshua, and at Moladah, and at Beth-phelet, and at Hazar-shual, and at Beer-sheba, and in the villages thereof, and at Ziklag, and at Mekonah, and in the villages thereof, and at En-rimmon, and at Zareah, and at Jarmuth, Zanoah, Adullam, and in their villages, at Lachish, and the fields thereof, at Azekah, and in the villages thereof. And they dwelt from Beer-sheba unto the valley of Hinnom. The children also of Benjamin from Geba dwelt at Michmash, and Aija, and Beth-el, and in their villages, and at Anathoth, Nob, Ananiah, Hazor, Ramah, Gittaim, Hadid, Zeboim, Neballat, Lod, and Ono, the valley of craftsmen. And of the Levites were divisions in Judah and in Benjamin.

Now these are the priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra, Amariah, Malluch, Hattush, Shechaniah, Rehum, Meremoth, Iddo, Ginnetho, Abijah, Miamin, Maadiah, Bilgah, Shemaiah, and Joiarib, Jedaiah, Sallu, Amok, Hilkiah, Jedaiah. These were the chief of the priests and of their brethren in the days of Jeshua. Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah, which was over the thanksgiving, he and his brethren. Also Bakbukiah and Unni, their brethren, were over against them in the watches.

And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada, and Joiada begat Jonathan, and Jonathan begat Jaddua. And in the days of Joiakim were priests, the chief of the fathers: of Seraiah, Meraiah; of Jeremiah, Hananiah; of Ezra, Meshullam; of Amariah, Jehohanan; of Melicu, Jonathan; of

Shebaniah, Joseph; of Harim, Adna; of Meraioth, Helkai; of Iddo, Zechariah; of Ginnethon, Meshullam; of Abijah, Zichri; of Miniamin, of Moadiah, Piltai; of Bilgah, Shammua; of Shemaiah, Jehonathan; and of Joiarib, Mattenai; of Jedaiah, Uzzi; of Sallai, Kallai; of Amok, Eber; of Hilkiah, Hashabiah; of Jedaiah, Nethaneel.

The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, were recorded chief of the fathers: also the priests, to the reign of Darius the Persian. The sons of Levi, the chief of the fathers, were written in the book of the chronicles, even until the days of Johanan the son of Eliashib. And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise and to give thanks, according to the commandment of David the man of God, ward over against ward. Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, were porters keeping the ward at the thresholds of the gates. These were in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe.

And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harps. And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi; also from the house of Gilgal, and out of the fields of Geba and Azmaveth: for the singers had builded them villages round about Jerusalem. And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall.

Then I brought up the princes of Judah upon the wall, and appointed two great companies of them that gave thanks and went in procession, whereof one went on the right hand upon the wall toward the Dung Gate: and after them went Hoshaiah, and half of the princes of Judah, and Azariah, Ezra, and Meshullam, Judah, and Benjamin, and Shemaiah, and Jeremiah, and certain of the priests' sons with trumpets; namely, Zechariah the

son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph: and his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the musical instruments of David the man of God, and Ezra the scribe before them. And at the Fountain Gate, which was over against them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even unto the Water Gate eastward. And the other company of them that gave thanks went over against them, and I after them, and the half of the people upon the wall, from beyond the Tower of the Furnaces even unto the broad wall; and from above the Gate of Ephraim, and above the Old Gate, and above the Fish Gate, and the Tower of Hananeel, and the Tower of Meah, even unto the Sheep Gate: and they stood still in the Prison Gate.

So stood the two companies of them that gave thanks in the house of God, and I, and the half of the rulers with me: and the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, and Hananiah, with trumpets; and Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the singers sang loud, with Jezrahiah their overseer. Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off.

And at that time were some appointed over the chambers for the treasures, for the offerings, for the firstfruits, and for the tithes, to gather into them out of the fields of the cities the portions of the law for the priests and Levites: for Judah rejoiced for the priests and for the Levites that waited. And both the singers and the porters kept the ward of their God, and the ward of the purification, according to the commandment of David, and of Solomon his son. For in the days of David and Asaph of old there were chief of the singers, and songs of praise and thanksgiving unto God. And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion: and they sanctified holy things unto

the Levites; and the Levites sanctified them unto the children of Aaron.

On that day they read in the book of Moses in the audience of the people; and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God for ever; because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them: howbeit our God turned the curse into a blessing. Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude.

And before this, Eliashib the priest, having the oversight of the chamber of the house of our God, was allied unto Tobiah: and he had prepared for him a great chamber, where aforetime they laid the meal offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, which was commanded to be given to the Levites, and the singers, and the porters; and the offerings of the priests. But in all this time was not I at Jerusalem: for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and after certain days obtained I leave of the king: and I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God. And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber. Then I commanded, and they cleansed the chambers: and thither brought I again the vessels of the house of God, with the meal offering and the frankincense.

And I perceived that the portions of the Levites had not been given them: for the Levites and the singers, that did the work, were fled every one to his field. Then contended I with the rulers, and said:—"Why is the house of God forsaken?" And I gathered them together, and set them in their place. Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries. And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and next to them was Hanan the son of Zaccur, the son of Mattaniah: for they were counted faithful, and their office was to distribute unto

their brethren. Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof.

In those days saw I in Judah some treading wine-presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought unto Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them:—"What evil thing is this that ye do, and profane the sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath." And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day. So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them:—"Why lodge ye about the wall? if ye do so again, I will lay hands on you." From that time forth came they no more on the sabbath. And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of Thy mercy.

In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab: and their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people. And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying:—"Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. Did not

Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did strange women cause to sin. Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?"

And one of the sons of Joiada, the son of Eliashib the high priest, was son in law to Sanballat the Horonite: therefore I chased him from me. Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites.

Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business; and for the wood offering, at times appointed, and for the firstfruits. Remember me, O my God, for good.

THE FIRST BOOK OF THE MACCABEES

And it happened, after that Alexander son of Philip, the Macedonian, who came out of the land of Chittim, had smitten Darius king of the Persians and Medes, that he reigned in his stead, in former time over Greece, and made many wars, and won many strong holds, and slew the kings of the earth, and went through to the ends of the earth, and took spoils of many nations, insomuch that the earth was quiet before him; whereupon he was exalted, and his heart was lifted up. And he gathered a mighty strong host, and ruled over countries, and nations, and kings, who became tributaries unto him.

And after these things he fell sick, and perceived that he should die. Wherefore he called his servants, such as were honourable, and had been brought up with him from his youth, and parted his kingdom among them, while he was yet alive. So Alexander reigned twelve years, and then died. And his servants bare rule every one in his place. And after his death they all put crowns upon themselves; so did their sons after them many years: and evils were multiplied in the earth. And there came out of them a wicked root, Antiochus surnamed Epiphanes, son of Antiochus the king, who had been an hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks.

In those days went there out of Israel wicked men, who persuaded many, saying:—"Let us go and make a covenant with the heathen that are round about us: for since we departed from them we have had much sorrow." So this device pleased them well. Then certain of the people were so forward herein, that they went to the king, who gave them licence to do after the ordinances of the heathen: whereupon they built a place

of exercise at Jerusalem according to the customs of the heathen: and made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and were sold to do mischief.

Now when the kingdom was established before Antiochus, he thought to reign over Egypt, that he might have the dominion of two realms. Wherefore he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy, and made war against Ptolemy king of Egypt: but Ptolemy was afraid of him, and fled; and many were wounded to death. Thus they got the strong cities in the land of Egypt, and he took the spoils thereof.

And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year, and went up against Israel and Jerusalem with a great multitude, and entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof, and the table of the shewbread, and the pouring vessels, and the vials, and the censers of gold, and the veil, and the crowns, and the golden ornaments that were before the temple, all which he pulled off. He took also the silver and the gold, and the precious vessels: also he took the hidden treasures which he found. And when he had taken all away, he went into his own land, having made a great massacre, and spoken very proudly. Therefore there was great mourning in Israel, in every place where they were; so that the princes and elders mourned, the virgins and young men were made feeble, and the beauty of women was changed. Every bridegroom took up lamentation, and she that sat in the marriage chamber was in heaviness. The land also was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion.

And, after two years fully expired, the king sent his chief collector of tribute unto the cities of Judah, who came unto Jerusalem with a great multitude, and spake peaceable words unto them, but all was deceit: for when they had given him credence, he fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel. And when he had taken the spoils of the city, he set it on fire, and pulled down the houses and

walls thereof on every side. But the women and children took they captive, and possessed the cattle.

Then builded they the city of David with a great and strong wall, and with mighty towers, and made it a strong hold for them. And they put therein a sinful nation, wicked men, and fortified themselves therein. They stored it also with armour and victuals, and when they had gathered together the spoils of Jerusalem, they laid them up there, and so they became a sore snare: for it was a place to lie in wait in against the sanctuary, and an evil adversary to Israel. Thus they shed innocent blood on every side of the sanctuary, and defiled it: insomuch that the inhabitants of Jerusalem fled because of them: whereupon the city was made an habitation of strangers, and became strange to those that were born in her; and her own children left her. Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her sabbaths into reproach, her honour into contempt. As had been her glory, so was her dishonour increased, and her excellency was turned into mourning.

Moreover king Antiochus wrote to his whole kingdom, that all should be one people, and every one should leave his laws: so all the heathen agreed according to the commandment of the king. Yea, many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the sabbath. For the king had sent letters by messengers unto Jerusalem and the cities of Judah, that they should follow the strange laws of the land, and forbid burnt offerings, and sacrifice, and drink offerings, in the temple; and that they should profane the sabbaths and festival days: and pollute the sanctuary and holy people: set up altars, and temples, and chapels of idols, and sacrifice swine's flesh, and unclean beasts: that they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation: to the end they might forget the law, and change all the ordinances. And whosoever would not do according to the commandment of the king, he said, he should die. In the selfsame manner wrote he to his whole kingdom, and appointed overseers over all the people, commanding

the cities of Judah to sacrifice, city by city. Then many of the people were gathered unto them, to wit, every one that forsook the law; and so they committed evils in the land; and drove the Israelites into secret places, even wheresoever they could flee for succour.

Now the fifteenth day of the month Chislev, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Judah on every side; and burnt incense at the doors of their houses, and in the streets. And when they had rent in pieces the books of the law which they found, they burnt them with fire. And wheresoever was found with any the book of the testament, or if any consented to the law, the king's commandment was, that they should put him to death. Thus did they by their authority unto the Israelites every month, to as many as were found in the cities.

Now the five and twentieth day of the month they did sacrifice upon the idol altar, which was upon the altar of God. At which time according to the commandment they put to death certain women, that had caused their children to be circumcised. And they hanged the infants about their necks, and rifled their houses, and slew them that had circumcised them. Howbeit many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing. Wherefore they chose rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant: so then they died. And there was very great wrath upon Israel.

In those days arose Mattathias the son of John, the son of Simeon, a priest of the sons of Joarib, from Jerusalem, and dwelt in Modin. And he had five sons, John, who was surnamed Gaddis: Simon, called Thassi: Judas, who was called Maccabæus: Eleazar, called Avaran: and Jonathan, whose surname was Apphus. And when he saw the blasphemies that were committed in Judah and Jerusalem, he said:—"Woe is me! wherefore was I born to see this misery of my people, and of the holy city, and to dwell there, when it was delivered into the hand of the enemy, and the sanctuary into the hand of strangers? Her temple is become as a man

without glory. Her glorious vessels are carried away into captivity, her infants are slain in the streets, her young men with the sword of the enemy. What nation hath not had a part in her kingdom, and gotten of her spoils? All her ornaments are taken away; of a free woman she is become a bondslave. And, behold, our sanctuary, even our beauty and our glory, is laid waste, and the Gentiles have profaned it. To what end therefore shall we live any longer?" Then Mattathias and his sons rent their clothes, and put on sackcloth, and mourned very sore.

In the mean while the king's officers, such as compelled the people to revolt, came into the city Modin, to make them sacrifice. And when many of Israel came unto them, Mattathias also and his sons came together. Then answered the king's officers, and said to Mattathias on this wise:—"Thou art a ruler, and an honourable and great man in this city, and strengthened with sons and brethren: now therefore come thou first, and fulfil the king's commandment, like as all the heathen have done, yea, and the men of Judah also, and such as remain at Jerusalem: so shalt thou and thy house be in the number of the king's friends, and thou and thy children shall be honoured with silver and gold, and many rewards." Then Mattathias answered and spake with a loud voice:—"Though all the nations that are under the king's dominion obey him, and fall away every one from the religion of their fathers, and give consent to his commandments: yet will I and my sons and my brethren walk in the covenant of our fathers. God forbid that we should forsake the law and the ordinances. We will not hearken to the king's words, to go from our religion, either on the right hand or the left."

Now when he had left speaking these words, there came one of the Jews in the sight of all to sacrifice on the altar which was at Modin, according to the king's commandment. Which thing when Mattathias saw, he was inflamed with zeal, and his reins trembled, neither could he forbear to shew his anger according to judgment: wherefore he ran, and slew him upon the altar. Also the king's commissioner, who compelled men to

sacrifice, he killed at that time, and the altar he pulled down. Thus dealt he zealously for the law of God, like as Phinehas did unto Zimri the son of Salu. And Mattathias cried throughout the city with a loud voice, saying:—"Whosoever is zealous of the law, and maintaineth the covenant, let him follow me." So he and his sons fled into the mountains, and left all that ever they had in the city.

Then many that sought after justice and judgment went down into the wilderness, to dwell there: both they, and their children, and their wives, and their cattle; because afflictions increased sore upon them. Now when it was told the king's servants, and the host that was at Jerusalem, in the city of David, that certain men, who had broken the king's commandment, were gone down into the secret places in the wilderness, they pursued after them a great number, and having overtaken them, they camped against them, and made war against them on the sabbath day. And they said unto them:—"Let that which ye have done hitherto suffice; come forth, and do according to the commandment of the king, and ye shall live." But they said:—"We will not come forth, neither will we do the king's commandment, to profane the sabbath day." So then they gave them the battle with all speed. Howbeit they answered them not, neither cast they a stone at them, nor stopped the places where they lay hid; but said:—"Let us die all in our innocency: heaven and earth shall testify for us, that ye put us to death wrongfully." So they rose up against them in battle on the sabbath, and they slew them, with their wives and children, and their cattle, to the number of a thousand people.

Now when Mattathias and his friends understood hereof, they mourned for them right sore. And one of them said to another:—"If we all do as our brethren have done, and fight not for our lives and laws against the heathen, they will now quickly root us out of the earth." At that time therefore they decreed, saying:—"Whosoever shall come to make battle with us on the sabbath day, we will fight against him; neither will we die all, as our brethren that were murdered in the secret places."

Then came there unto him a company of Hassidæans, who were mighty men of Israel, even all such as were voluntarily devoted unto the law. Also all they that fled for persecution joined themselves unto them, and were a stay unto them. So they joined their forces, and smote sinful men in their anger, and wicked men in their wrath: but the rest fled to the heathen for succour.

Then Mattathias and his friends went round about, and pulled down the altars: and what children soever they found within the coast of Israel uncircumcised, those they circumcised valiantly. They pursued also after the proud men, and the work prospered in their hand. So they recovered the law out of the hand of the Gentiles, and out of the hand of kings, neither suffered they the sinner to triumph.

Now when the time drew near that Mattathias should die, he said unto his sons:—"Now hath pride and rebuke gotten strength, and the time of destruction, and the wrath of indignation: now therefore, my sons, be ye zealous for the law, and give your lives for the covenant of your fathers. Call to remembrance what acts our fathers did in their time; so shall ye receive great honour and an everlasting name. Was not Abraham found faithful in temptation, and it was imputed unto him for righteousness? Joseph in the time of his distress kept the commandment, and was made lord of Egypt. Phinehas our father in being zealous and fervent obtained the covenant of an everlasting priesthood. Joshua for fulfilling the word was made a judge in Israel. Caleb for bearing witness before the congregation received the heritage of the land. David for being merciful possessed the throne of an everlasting kingdom. Elijah for being zealous and fervent for the law was taken up into heaven. Hananiah, Azariah, and Mishael, by believing were saved out of the flame. Daniel for his innocency was delivered from the mouth of lions. And thus consider ye throughout all ages, that none that put their trust in Him shall be overcome. Fear not then the words of a sinful man: for his glory shall be dung and worms. To-day he shall be lifted up, and to-morrow he shall not be found, because he is returned into his dust, and his thought is come to nothing. Wherefore,

ye my sons, be valiant, and shew yourselves men in the behalf of the law; for by it shall ye obtain glory. And, behold, I know that your brother Simon is a man of counsel, give ear unto him alway: he shall be a father unto you. As for Judas Maccabæus, he hath been mighty and strong, even from his youth up: let him be your captain, and fight the battle of the people. Take also unto you all those that observe the law, and avenge ye the wrong of your people. Recompense fully the heathen, and take heed to the commandments of the law."

So he blessed them, and was gathered to his fathers. And he died in the hundred forty and sixth year, and his sons buried him in the sepulchres of his fathers at Modin, and all Israel made great lamentation for him.

Then his son Judas, called Maccabæus, rose up in his stead. And all his brethren helped him, and so did all they that held with his father, and they fought with cheerfulness the battle of Israel. So he gat his people great honour, and put on a breastplate as a giant, and girt his warlike harness about him, and he made battles, protecting the host with his sword. In his acts he was like a lion, and like a lion's whelp roaring for his prey. For he pursued the wicked, and sought them out, and burnt up those that vexed his people. Wherefore the wicked shrunk for fear of him, and all the workers of iniquity were troubled, because salvation prospered in his hand. He grieved also many kings, and made Jacob glad with his acts, and his memorial is blessed for ever. Moreover he went through the cities of Judah, destroying the ungodly out of them, and turning away wrath from Israel: so that he was renowned unto the utmost part of the earth, and he received unto him such as were ready to perish.

Then Apollonius gathered the Gentiles together, and a great host out of Samaria, to fight against Israel. Which thing when Judas perceived, he went forth to meet him, and so he smote him, and slew him: many also fell down slain, but the rest fled. Wherefore Judas took their spoils, and Apollonius' sword also, and therewith he fought all his life long.

Now when Seron, the commander of the army of

Syria, heard say that Judas had gathered unto him a multitude and company of the faithful to go out with him to war; he said:—"I will get me a name and honour in the kingdom; for I will go fight with Judas and them that are with him, who despise the king's commandment." So he made him ready to go up, and there went with him a mighty host of the ungodly to help him, and to be avenged of the children of Israel. And when he came near to the going up of Bethhoron, Judas went forth to meet him with a small company: who, when they saw the host coming to meet them, said unto Judas:—"How shall we be able, being so few, to fight against so great a multitude and so strong, seeing we are ready to faint with fasting all this day?" Unto whom Judas answered:—"It is no hard matter for many to be shut up in the hands of a few; and with the God of heaven it is all one, to deliver with a great multitude, or a small company: for the victory of battle standeth not in the multitude of an host; but strength cometh from heaven. They come against us in much pride and iniquity to destroy us, and our wives and children, and to spoil us: but we fight for our lives and our laws. Wherefore the Lord Himself will overthrow them before our face: and as for you, be ye not afraid of them." Now as soon as he had left off speaking, he leapt suddenly upon them, and so Seron and his host was overthrown before him. And they pursued them from the going down of Bethhoron unto the plain, where were slain about eight hundred men of them; and the residue fled into the land of the Philistines. Then began the fear of Judas and his brethren, and an exceeding great dread, to fall upon the nations round about them: insomuch as his fame came unto the king, and all nations talked of the battles of Judas.

Now when king Antiochus heard these things, he was full of indignation: wherefore he sent and gathered together all the forces of his realm, even a very strong army. He opened also his treasure, and gave his soldiers pay for a year, commanding them to be ready whensoever he should need them. Nevertheless, when he saw that the money of his treasures failed, and that the tributes in the country were small, because of the dis-

sension and plague, which he had brought upon the land in taking away the laws which had been of old time, he feared that he should not be able to bear the charges any longer, nor to have such gifts to give so liberally as he did before: for he had abounded above the kings that were before him. Wherefore, being greatly perplexed in his mind, he determined to go into Persia, there to take the tributes of the countries, and to gather much money. So he left Lysias, a nobleman, and one of the blood royal, to oversee the affairs of the king from the river Euphrates unto the borders of Egypt: and to bring up his son Antiochus, until he came again. Moreover he delivered unto him the half of his forces, and the elephants, and gave him charge of all things that he would have done, as also concerning them that dwelt in Judah and Jerusalem: to wit, that he should send an army against them, to destroy and root out the strength of Israel, and the remnant of Jerusalem, and to take away their memorial from that place; and that he should place strangers in all their quarters, and divide their land by lot. So the king took the half of the forces that remained, and departed from Antioch, his royal city, the hundred forty and seventh year; and having passed the river Euphrates, he went through the high countries.

Then Lysias chose Ptolemy the son of Dorymenes, and Nicanor, and Gorgias, mighty men of the king's friends: and with them he sent forty thousand footmen, and seven thousand horsemen, to go into the land of Judah, and to destroy it, as the king commanded. So they went forth with all their power, and came and pitched by Emmaus in the plain country. And the merchants of the country, hearing the fame of them, took silver and gold very much, with servants, and came into the camp to buy the children of Israel for slaves: the forces also of Syria and of the land of the Philistines joined themselves unto them.

Now when Judas and his brethren saw that miseries were multiplied, and that the forces did encamp themselves in their borders; for they knew how the king had given commandment to destroy the people, and utterly abolish them, they said one to another:—"Let us

restore the decayed estate of our people, and let us fight for our people and the sanctuary." Then was the congregation gathered together, that they might be ready for battle, and that they might pray, and ask mercy and compassion.

Now Jerusalem lay void as a wilderness, there was none of her children that went in or out: the sanctuary also was trodden down, and aliens kept the strong hold; the heathen had their habitation in that place; and joy was taken from Jacob, and the pipe with the harp ceased. Wherefore the Israelites assembled themselves together, and came to Mizpeh, over against Jerusalem; for in Mizpeh was the place where they prayed aforetime in Israel. Then they fasted that day, and put on sackcloth, and cast ashes upon their heads, and rent their clothes, and laid open the book of the law, wherein the heathen had sought to paint the likeness of their images. They brought also the priests' garments, and the firstfruits, and the tithes: and the Nazarites they stirred up, who had accomplished their days. Then cried they with a loud voice toward heaven, saying:—"What shall we do with these, and whither shall we carry them away? For Thy sanctuary is trodden down and profaned, and Thy priests are in heaviness, and brought low. And, lo, the heathen are assembled together against us to destroy us: what things they imagine against us, Thou knowest. How shall we be able to stand against them, except Thou, O God, be our help?" Then sounded they with trumpets, and cried with a loud voice.

And after this Judas ordained captains over the people, even captains over thousands, and over hundreds, and over fifties, and over tens. But as for such as were building houses, or had betrothed wives, or were planting vineyards, or were fearful, those he commanded that they should return, every man to his own house, according to the law. So the camp removed, and pitched upon the south side of Emmaus. And Judas said:—"Arm yourselves, and be valiant men, and see that ye be in readiness against the morning, that ye may fight with these nations, that are assembled together against us to destroy us and our sanctuary: for it is better for us to die in battle, than to behold the calamities of our people

and our sanctuary. Nevertheless, as the will of God is in heaven, so let Him do."

Then took Gorgias five thousand footmen, and a thousand of the best horsemen, and removed out of the camp by night; to the end he might rush in upon the camp of the Jews, and smite them suddenly. And the men of the fortress were his guides. Now when Judas heard thereof, he himself removed, and the valiant men with him, that he might smite the king's army which was at Emmaus, while as yet the forces were dispersed from the camp.

And Gorgias came by night into the camp of Judas: and when he found no man there, he sought them in the mountains: for said he:—"These fellows flee from us." But as soon as it was day, Judas shewed himself in the plain with three thousand men, who nevertheless had neither armour nor swords to their minds. And they saw the camp of the heathen, that it was strong and well harnessed, and compassed round about with horsemen; and these were expert of war. Then said Judas to the men that were with him:—"Fear ye not their multitude, neither be ye afraid of their assault. Remember how our fathers were delivered in the Red Sea, when Pharaoh pursued them with an army. Now therefore let us cry unto heaven, if peradventure the Lord will have mercy upon us, and remember the covenant of our fathers, and destroy this host before our face this day: that so all the heathen may know that there is One who delivereth and saveth Israel." Then the strangers lifted up their eyes, and saw them coming over against them. Wherefore they went out of the camp to battle; but they that were with Judas sounded their trumpets. So they joined battle, and the heathen being discomfited fled into the plain. Howbeit all the hindmost of them were slain with the sword: for they pursued them unto Gazara, and unto the plains of Idumæa, and Azotus, and Jamnia, so that there were slain of them upon a three thousand men.

This done, Judas returned again with his host from pursuing them, and said to the people:—"Be not greedy of the spoils, inasmuch as there is a battle before us, and Gorgias and his host are here by us in the moun-

tain: but stand ye now against our enemies, and overcome them, and after this ye may boldly take the spoils." As Judas was yet speaking these words, there appeared a part of them looking out of the mountain: who when they perceived that the Jews had put their host to flight, and were burning the tents—for the smoke that was seen declared what was done—when therefore they perceived these things, they were sore afraid, and seeing also the host of Judas in the plain ready to fight, they fled every one into the land of strangers. Then Judas returned to spoil the tents, where they got much gold, and silver, and blue silk, and purple of the sea, and great riches. After this they went home, and sung a song of thanksgiving, and praised the Lord in heaven:—"Because it is good, because His mercy endureth for ever." Thus Israel had a great deliverance that day.

Now all the strangers that had escaped came and told Lysias what had happened: who, when he heard thereof, was confounded and discouraged, because neither such things as he would were done unto Israel, nor such things as the king commanded him were come to pass. The next year therefore following Lysias gathered together threescore thousand choice men of foot, and five thousand horsemen, that he might subdue them. So they came into Idumæa, and pitched their tents at Bethsura, and Judas met them with ten thousand men. And when he saw that mighty army, he prayed and said:—"Blessed art Thou, O Saviour of Israel, who didst quell the violence of the mighty man by the hand of Thy servant David, and gavest the host of strangers into the hands of Jonathan the son of Saul, and his armour-bearer; shut up this army in the hand of Thy people Israel, and let them be confounded in their power and horsemen: make them to be of no courage, and cause the boldness of their strength to fall away, and let them quake at their destruction: cast them down with the sword of them that love Thee, and let all those that know Thy name praise Thee with thanksgiving." So they joined battle; and there were slain of the host of Lysias about five thousand men, even before them were they slain.

Now when Lysias saw his army put to flight, and the

manliness of Judas' soldiers, and how they were ready either to live or die valiantly, he went into Antioch, and gathered together hired soldiers, and having made his army greater than it was, he purposed to come again into Judæa. Then said Judas and his brethren:—"Behold, our enemies are discomfited: let us go up to cleanse and dedicate the sanctuary." Upon this all the host assembled themselves together, and went up into mount Sion. And when they saw the sanctuary desolate, and the altar profaned, and the gates burned up, and shrubs growing in the courts as in a forest, or in one of the mountains, yea, and the priests' chambers pulled down, they rent their clothes, and made great lamentation, and cast ashes upon their heads, and fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried toward heaven.

Then Judas appointed certain men to fight aginst those that were in the fortress, until he had cleansed the sanctuary. So he chose priests of blameless conversation, such as had pleasure in the law: who cleansed the sanctuary, and bare out the defiled stones into an unclean place. And when as they consulted what to do with the altar of burnt offerings, which was profaned, they thought it best to pull it down, lest it should be a reproach to them, because the heathen had defiled it: wherefore they pulled it down, and laid up the stones in the mountain of the temple in a convenient place, until there should come a prophet to shew what should be done with them. Then they took whole stones according to the law, and built a new altar according to the former; and made up the sanctuary, and the things that were within the temple, and hallowed the courts. They made also new holy vessels, and into the temple they brought the candlestick, and the altar of burnt offerings, and of incense, and the table. And upon the altar they burned incense, and the lamps that were upon the candlestick they lighted, that they might give light in the temple. Furthermore they set the loaves upon the table, and spread out the veils, and finished all the works which they had begun to make.

Now on the five and twentieth day of the ninth month, which is called the month Chislev, in the hundred forty

and eighth year, they rose up betimes in the morning, and offered sacrifice according to the law upon the new altar of burnt offerings, which they had made. Look, at what time and what day the heathen had profaned it, even in that was it dedicated with songs, and harps, and lutes, and cymbals. Then all the people fell upon their faces, worshipping and praising the God of heaven, who had given them good success. And so they kept the dedication of the altar eight days, and offered burnt offerings with gladness, and sacrificed the sacrifice of deliverance and praise. They decked also the forefront of the temple with crowns of gold, and with shields; and the gates and the chambers they renewed, and hanged doors upon them. Thus was there very great gladness among the people, for that the reproach of the heathen was put away. Moreover Judas and his brethren with the whole congregation of Israel ordained, that the days of the dedication of the altar should be kept in their season from year to year by the space of eight days, from the five and twentieth day of the month Chislev, with mirth and gladness. At that time also they builded up the mount Sion with high walls and strong towers round about, lest the Gentiles should come and tread it down, as they had done before. And they set there a garrison to keep it, and fortified Bethsura to preserve it; that the people might have a defence against Idumæa.

Now when the nations round about heard that the altar was built, and the sanctuary renewed as before, it displeased them very much. Wherefore they thought to destroy the generation of Jacob that was among them, and thereupon they began to slay and destroy the people. Then Judas fought against the children of Esau in Idumæa at Akrabattine, because they besieged Israel: and he gave them a great overthrow, and abated their courage, and took their spoils. Also he remembered the injury of the children of Bæan, who had been a snare and an offence unto the people, in that they lay in wait for them in the ways. He shut them up therefore in the towers, and encamped against them, and destroyed them utterly, and burned the towers of that place with fire, and all that were therein. Afterwards he passed over to the children of Ammon, where he found a mighty band,

and much people, with Timotheus their captain. So he fought many battles with them, till at length they were discomfited before him; and he smote them. And when he had taken Jazer, with the towns belonging thereto, he returned into Judæa.

Then the heathen that were at Gilead assembled themselves together against the Israelites that were in their quarters, to destroy them; but they fled to the fortress of Dathema, and sent letters unto Judas and his brethren:—"The heathen that are round about us are assembled together against us to destroy us: and they are preparing to come and take the fortress whereunto we are fled, Timotheus being captain of their host. Come now therefore, and deliver us from their hands, for many of us are slain: yea, all our brethren that were in the places of Tubias are put to death: their wives and their children also they have carried away captives, and borne away their stuff; and they have destroyed there about a thousand men." While these letters were yet reading, behold, there came other messengers from Galilee with their clothes rent, who reported on this wise, and said:—"They of Ptolemais, and of Tyre, and Sidon, and all Galilee of the Gentiles, are assembled together against us to consume us."

Now when Judas and the people heard these words, there assembled a great congregation together, to consult what they should do for their brethren, that were in trouble, and assaulted of them. Then said Judas unto Simon his brother:—"Choose thee out men, and go and deliver thy brethren that are in Galilee, for I and Jonathan my brother will go into the country of Gilead." So he left Joseph the son of Zacharias, and Azarias, captains of the people, with the remnant of the host in Judæa to keep it. Unto whom he gave commandment, saying:—"Take ye charge of this people, and see that ye make not war against the heathen until the time that we come again." Now unto Simon were given three thousand men to go into Galilee, and unto Judas eight thousand men for the country of Gilead. Then went Simon into Galilee, where he fought many battles with the heathen, so that the heathen were discomfited by him. And he pursued them unto the gate of Ptolemais;

and there were slain of the heathen about three thousand men, whose spoils he took. And those that were in Galilee, and in Arbatta, with their wives and their children, and all that they had, took he away with him, and brought them into Judæa with great joy. Judas Maccabæus also and his brother Jonathan went over Jordan, and travelled three days' journey in the wilderness, where they met with the Nabathæans, who came unto them in a peaceable manner, and told them every thing that had happened to their brethren in the land of Gilead: and how that many of them were shut up in Bosora, and Bosor, and Alema, Casphor, Maked, and Carnaim; all these cities are strong and great: and that they were shut up in the rest of the cities of the country of Gilead, and that against to-morrow they had appointed to bring their host against the forts, and to take them, and to destroy them all in one day.

Hereupon Judas and his host turned suddenly by the way of the wilderness unto Bosora; and when he had won the city, he slew all the males with the edge of the sword, and took all their spoils, and burned the city with fire. From whence he removed by night, and went till he came to the fortress. And betimes in the morning they looked up, and, behold, there was an innumerable people bearing ladders and other engines of war, to take the fortress: for they assaulted them. When Judas therefore saw that the battle was begun, and that the cry of the city went up to heaven, with trumpets, and a great sound, he said unto his host:—"Fight this day for your brethren." So he went forth behind them in three companies, who sounded their trumpets, and cried with prayer. Then the host of Timotheus, knowing that it was Maccabæus, fled from him: wherefore he smote them with a great slaughter; so that there were killed of them that day about eight thousand men. This done, Judas turned aside to Maspha; and after he had assaulted it, he took it, and slew all the males therein, and received the spoils thereof, and burnt it with fire. From thence went he, and took Casphon, Maked, Bosor, and the other cities of the country of Gilead.

After these things gathered Timotheus another host, and encamped against Raphon beyond the brook. So

Judas sent men to espy the host, who brought him word, saying :—" All the heathen that be round about us are assembled unto them, even a very great host. He hath also hired the Arabians to help them, and they have pitched their tents beyond the brook, ready to come and fight against thee." Upon this Judas went to meet them. Then Timotheus said unto the captains of his host :—" When Judas and his host come near the brook, if he pass over first unto us, we shall not be able to withstand him; for he will mightily prevail against us : but if he be afraid, and camp beyond the river, we shall go over unto him, and prevail against him." Now when Judas came near the brook, he caused the scribes of the people to remain by the brook : unto whom he gave commandment, saying :—" Suffer no man to remain in the camp, but let all come to the battle." So he went first over unto them, and all the people after him : then all the heathen, being discomfited before him, cast away their weapons, and fled unto the temple that was at Carnaim. But they took the city, and burned the temple with all that were therein. Thus was Carnaim subdued, neither could they stand any longer before Judas.

Then Judas gathered together all the Israelites that were in the country of Gilead, from the least unto the greatest, even their wives, and their children, and their stuff, a very great host, to the end they might come into the land of Judæa. Now when they came unto Ephron, (this was a great city in the way as they should go, very well fortified) they could not turn from it, either on the right hand or the left, but must needs pass through the midst of it. Then they of the city shut them out, and stopped up the gates with stones. Whereupon Judas sent unto them in peaceable manner, saying :—" Let us pass through your land to go into our own country, and none shall do you any hurt; we will only pass through on foot :" howbeit they would not open unto him. Wherefore Judas commanded a proclamation to be made throughout the host, that every man should pitch his tent in the place where he was. So the soldiers pitched, and assaulted the city all that day and all that night, till at length the city was delivered into his hands : who then slew all the males with the edge of the sword, and rased

the city, and took the spoils thereof, and passed through the city over them that were slain. After this went they over Jordan into the great plain before Bethshan. And Judas gathered together those that came behind, and exhorted the people all the way through, till they came into the land of Judæa. So they went up to mount Sion with joy and gladness, where they offered burnt offerings, because not one of them were slain until they had returned in peace.

Now what time as Judas and Jonathan were in the land of Gilead, and Simon his brother in Galilee before Ptolemais, Joseph the son of Zacharias, and Azarias, captains of the garrisons, heard of the valiant acts and warlike deeds which they had done. Wherefore they said:—"Let us also get us a name, and go fight against the heathen that are round about us." So when they had given charge unto the garrison that was with them, they went toward Jamnia. Then came Gorgias and his men out of the city to fight against them. And so it was, that Joseph and Azarias were put to flight, and pursued unto the borders of Judæa: and there were slain that day of the people of Israel about two thousand men. Thus was there a great overthrow among the children of Israel, because they were not obedient unto Judas and his brethren, but thought to do some valiant act. Moreover these men came not of the seed of those, by whose hand deliverance was given unto Israel. Howbeit the man Judas and his brethren were greatly renowned in the sight of all Israel, and of all the heathen, whereso-ever their name was heard of; insomuch as the people assembled unto them with joyful acclamations.

Afterward went Judas forth with his brethren, and fought against the children of Esau in the land toward the south, where he smote Hebron, and the towns thereof, and pulled down the fortress of it, and burned the towers thereof round about. From thence he removed to go into the land of the Philistines, and passed through Samaria. At that time certain priests, desirous to shew their valour, were slain in battle, for that they went out to fight unadvisedly. So Judas turned to Azotus in the land of the Philistines, and when he had pulled down their altars, and burned their carved images with

fire, and spoiled their cities, he returned into the land of Judæa.

About that time king Antiochus travelling through the high countries heard say, that Elymais in the country of Persia was a city greatly renowned for riches, silver, and gold; and that there was in it a very rich temple, wherein were coverings of gold, and breastplates, and shields, which Alexander, son of Philip, the Macedonian king, who reigned first among the Grecians, had left there. Wherefore he came and sought to take the city, and to spoil it; but he was not able, because they of the city, having had warning thereof, rose up against him in battle: so he fled, and departed thence with great heaviness, and returned to Babylon. Moreover there came one who brought him tidings into Persia, that the armies, which went against the land of Judæa, were put to flight: and that Lysias, who went forth first with a great power, was driven away of the Jews; and that they were made strong by the armour, and power, and store of spoils, which they had gotten of the armies, whom they had destroyed: also that they had pulled down the abomination, which he had set up upon the altar in Jerusalem, and that they had compassed about the sanctuary with high walls, as before, and his city Bethsura. Now when the king heard these words, he was astonished and sore moved: whereupon he laid him down upon his bed, and fell sick for grief, because it had not befallen him as he looked for. And there he continued many days: for his grief was ever more and more, and he made account that he should die. Wherefore he called for all his friends, and said unto them:— "The sleep is gone from mine eyes, and my heart faileth for very care. And I thought with myself, Into what tribulation am I come, and how great a flood of misery is it, wherein now I am! for I was bountiful and beloved in my power. But now I remember the evils that I did at Jerusalem, and that I took all the vessels of gold and silver that were therein, and sent to destroy the inhabitants of Judæa without a cause. I perceive therefore that for this cause these troubles are come upon me, and, behold, I perish through great grief in a strange land." Then called he for Philip, one of his friends, whom he

made ruler over all his realm, and gave him the crown, and his robe, and his signet, to the end he should bring up his son Antiochus, and nourish him up for the kingdom. So king Antiochus died there in the hundred forty and ninth year. Now when Lysias knew that the king was dead, he set up Antiochus his son, whom he had brought up being young, to reign in his stead, and his name he called Eupator.

About this time they that were in the citadel shut up the Israelites round about the sanctuary, and sought always their hurt, and the strengthening of the heathen. Wherefore Judas, purposing to destroy them, called all the people together to besiege them. So they came together, and besieged them in the hundred and fiftieth year, and he made mounts for shot against them, and other engines. Howbeit certain of them that were besieged got forth, unto whom some ungodly men of Israel joined themselves: and they went unto the king, and said:—"How long will it be ere thou execute judgment, and avenge our brethren? We have been willing to serve thy father, and to do as he would have us, and to obey his commandments; for which cause they of our nation besiege the citadel, and are alienated from us: moreover as many of us as they could light on they slew, and spoiled our inheritance. Neither have they stretched out their hand against us only, but also against all their borders. And, behold, this day are they besieging the citadel at Jerusalem, to take it: the sanctuary also and Bethsura have they fortified. Wherefore if thou dost not prevent them quickly, they will do greater things than these, neither shalt thou be able to rule them."

Now when the king heard this, he was angry, and gathered together all his friends, and the captains of his army, and those that had charge of the horse. There came also unto him from other kingdoms, and from isles of the sea, bands of hired soldiers. So that the number of his army was an hundred thousand footmen, and twenty thousand horsemen, and two and thirty elephants exercised in battle. These went through Idumæa, and pitched against Bethsura, which they assaulted many days, making engines of war; but they of Bethsura came out, and burned them with fire, and

fought valiantly. Upon this Judas removed from the tower, and pitched in Bethzacharias, over against the king's camp. Then the king rising very early marched fiercely with his host toward Bethzacharias, where his armies made them ready to battle, and sounded the trumpets. And to the end they might provoke the elephants to fight, they showed them the blood of grapes and mulberries. Moreover they divided the beasts among the armies, and for every elephant they appointed a thousand men, armed with coats of mail, and with helmets of brass on their heads; and beside this, for every beast were ordained five hundred horsemen of the best. These were ready at every occasion: wheresoever the beast was, and whithersoever the beast went, they went also, neither departed they from him. And upon the beasts were there strong towers of wood, which covered every one of them, and were girt fast unto them with devices: there were also upon every one two and thirty strong men, that fought upon them, beside the Indian that ruled him. As for the remnant of the horsemen, they set them on this side and that side at the two parts of the host, giving them signs what to do, and being harnessed all over amidst the ranks. Now when the sun shone upon the shields of gold and brass, the mountains glistered therewith, and shined like lamps of fire. So part of the king's army being spread upon the high mountains, and part on the valleys below, they marched on safely and in order. Wherefore all that heard the noise of their multitude, and the marching of the company, and the rattling of the arms, were moved: for the army was very great and mighty.

Then Judas and his host drew near, and entered into battle, and there were slain of the king's army six hundred men. Eleazar also, surnamed Avaran, perceiving that one of the beasts, armed with royal harness, was higher than all the rest, and supposing that the king was upon him, put himself in jeopardy, to the end he might deliver his people, and get him a perpetual name: wherefore he ran upon him courageously through the midst of the battle, slaying on the right hand and on the left, so that they were divided from him on both sides. Which done, he crept under the elephant, and

thrust him under, and slew him: whereupon the elephant fell down upon him, and there he died. Howbeit the rest of the Jews seeing the strength of the king, and the violence of his forces, turned away from them.

Then the king's army went up to Jerusalem to meet them, and the king pitched his tents against Judæa, and against mount Sion. But with them that were in Bethsura he made peace: for they came out of the city, because they had no victuals there to endure the siege, it being a year of rest to the land. So the king took Bethsura, and set a garrison there to keep it. As for the sanctuary, he besieged it many days: and set there artillery with engines and instruments to cast fire and stones, and pieces to cast darts and slings. Whereupon they also made engines against their engines, and held them battle a long season. Yet at the last, their vessels being without victuals, (for that it was the seventh year, and they in Judæa, that were delivered from the Gentiles, had eaten up the residue of the store;) there were but a few left in the sanctuary, because the famine did so prevail against them, that they were fain to disperse themselves, every man to his own place.

At that time Lysias heard say, that Philip, whom Antiochus the king, whiles he lived, had appointed to bring up his son Antiochus, that he might be king, was returned out of Persia and Media, and the king's host also that went with him, and that he sought to take unto him the ruling of the affairs. Wherefore he went in all haste, and said to the king and the captains of the host and the company:—"We decay daily, and our victuals are but small, and the place we lay siege unto is strong, and the affairs of the kingdom lie upon us: now therefore let us be friends with these men, and make peace with them, and with all their nation; and covenant with them, that they shall live after their laws, as they did before: for they are therefore displeased, and have done all these things, because we abolished their laws." So the king and the princes were content: wherefore he sent unto them to make peace; and they accepted thereof. Also the king and the princes made an oath unto them: whereupon they went out of the strong hold. Then the king entered into mount Sion; but when he saw the

strength of the place, he brake his oath that he had made, and gave commandment to pull down the wall round about. Afterward departed he in all haste, and returned unto Antioch, where he found Philip to be master of the city: so he fought against him, and took the city by force.

In the hundred and one and fiftieth year Demetrius the son of Seleucus departed from Rome, and came up with a few men unto a city of the sea coast, and reigned there. And as he entered into the palace of his ancestors, so it was, that his forces had taken Antiochus and Lysias, to bring them unto him. Wherefore, when he knew it, he said:—"Let me not see their faces." So his host slew them. Now when Demetrius was set upon the throne of his kingdom, there came unto him all the wicked and ungodly men of Israel, having Alcimus, who was desirous to be high priest, for their captain: and they accused the people to the king, saying:—"Judas and his brethren have slain all thy friends, and driven us out of our own land. Now therefore send some man whom thou trustest, and let him go and see what havoc he hath made among us, and in the king's land, and let him punish them with all them that aid them." Then the king chose Bacchides, a friend of the king, who ruled beyond the flood, and was a great man in the kingdom, and faithful to the king. And him he sent with that wicked Alcimus, whom he made high priest, and commanded that he should take vengeance of the children of Israel. So they departed, and came with a great host into the land of Judæa, where they sent messengers to Judas and his brethren with peaceable words deceitfully. But they gave no heed to their words; for they saw that they were come with a great host. Then did there assemble unto Alcimus and Bacchides a company of scribes, to require justice. Now the Hasidæans were the first among the children of Israel that sought peace of them: for said they:—"One that is a priest of the seed of Aaron is come with this army, and he will do us no wrong." So he spake unto them peaceably, and sware unto them, saying:—"We will procure the harm neither of you nor your friends." Whereupon they believed him: howbeit he took of them

threescore men, and slew them in one day, according to the words which he wrote :—"The flesh of Thy saints have they cast out, and their blood have they shed round about Jerusalem, and there was none to bury them." Wherefore the fear and dread of them fell upon all the people, who said :—"There is neither truth nor righteousness in them; for they have broken the covenant and oath that they made."

After this removed Bacchides from Jerusalem, and pitched his tents in Bezeth, where he sent and took many of the men that had forsaken him, and certain of the people also, and when he had slain them, he cast them into the great pit. Then committed he the country to Alcimus, and left with him a power to aid him: so Bacchides went to the king. But Alcimus contended for the high priesthood. And unto him resorted all such as troubled the people, who, after they had gotten the land of Judah into their power, did much hurt in Israel.

Now when Judas saw all the mischief that Alcimus and his company had done among the Israelites, even above the heathen, he went out into all the coasts of Judæa round about, and took vengeance of them that had revolted from him, so that they durst no more go forth into the country. On the other side, when Alcimus saw that Judas and his company had gotten the upper hand, and knew that he was not able to abide their force, he went again to the king, and said all the worst of them that he could. Then the king sent Nicanor, one of his honourable princes, a man that bare deadly hate unto Israel, with commandment to destroy the people. So Nicanor came to Jerusalem with a great force; and sent unto Judas and his brethren deceitfully with friendly words, saying :—"Let there be no battle between me and you; I will come with a few men, that I may see you in peace." He came therefore to Judas, and they saluted one another peaceably. Howbeit the enemies were prepared to take away Judas by violence. Which thing after it was known to Judas, to wit, that he came unto him with deceit, he was sore afraid of him, and would see his face no more. Nicanor also, when he saw that his counsel was discovered, went out to fight against Judas beside Capharsalama: where there were slain of

Nicanor's side about five thousand men, and the rest fled into the city of David.

After this went Nicanor up to mount Sion, and there came out of the sanctuary certain of the priests and certain of the elders of the people, to salute him peaceably, and to shew him the burnt sacrifice that was offered for the king. But he mocked them, and laughed at them, and abused them shamefully, and spake proudly, and sware in his wrath, saying:—"Unless Judas and his host be now delivered into my hands, if ever I come again in safety, I will burn up this house:" and with that he went out in a great rage. Then the priests entered in, and stood before the altar and the temple, weeping, and saying:—"Thou, O Lord, didst choose this house to be called by Thy name, and to be a house of prayer and petition for Thy people: be avenged of this man and his host, and let them fall by the sword: remember their blasphemies, and suffer them not to continue any longer."

So Nicanor went out of Jerusalem, and pitched his tents in Bethhoron, where an host out of Syria met him. But Judas pitched in Adasa with three thousand men, and there he prayed, saying:—"O Lord, when they that were sent from the king of the Assyrians blasphemed, Thine angel went out, and smote an hundred fourscore and five thousand of them. Even so destroy Thou this host before us this day, that the rest may know that he hath spoken blasphemously against Thy sanctuary, and judge Thou him according to his wickedness." So the thirteenth day of the month Adar the hosts joined battle: but Nicanor's host was discomfited, and he himself was first slain in the battle. Now when Nicanor's host saw that he was slain, they cast away their weapons, and fled. Then they pursued after them a day's journey, from Adasa unto Gazara, sounding an alarm after them with their trumpets. Whereupon they came forth out of all the towns of Judæa round about, and closed them in; so that they, turning back upon them that pursued them, were all slain with the sword, and not one of them was left. Afterwards they took the spoils, and the prey, and smote off Nicanor's head, and his right hand, which he stretched out so proudly, and brought

them away, and hanged them up toward Jerusalem. For this cause the people rejoiced greatly, and they kept that day a day of great gladness. Moreover they ordained to keep yearly this day, being the thirteenth of Adar. Thus the land of Judah was in rest a little while.

Now Judas had heard of the fame of the Romans, that they were mighty and valiant men, and such as would lovingly accept all that joined themselves unto them, and make a league of amity with all that came unto them; and that they were men of great valour. It was told him also of their wars and noble acts which they had done among the Gauls, and how they had conquered them, and brought them under tribute; and what they had done in the country of Spain, for the winning of the mines of the silver and gold which is there; and that by their policy and patience they had conquered all the place, though it were very far from them, and the kings also that came against them from the uttermost part of the earth, till they had discomfited them, and given them a great overthrow, so that the rest did give them tribute every year. Beside this was it told him how they had discomfited in battle Philip, and Perseus, king of Chittim, with others that lifted up themselves against them, and had overcome them: how also Antiochus the great king of Asia, that came against them in battle, having an hundred and twenty elephants, with horsemen, and chariots, and a very great army, was discomfited by them; and how they took him alive, and covenanted that he and such as reigned after him should pay a great tribute, and give hostages, and that which was agreed upon, and the country of India, and Media, and Lydia, and of the goodliest countries, which they took of him, and gave to king Eumenes: moreover how they of Greece had determined to come and destroy them; and that they, having knowledge thereof, sent against them a certain captain, and fighting with them slew many of them, and carried away captives their wives and their children, and spoiled them, and took possession of their lands, and pulled down their strong holds, and brought them to be their servants unto this day.

It was told him besides, how they destroyed and brought under their dominion all other kingdoms and

isles that at any time resisted them; but with their friends and such as relied upon them they kept amity: and that they had conquered kingdoms both far and nigh, insomuch as all that heard of their name were afraid of them: also that, whom they would help to a kingdom, those reign; and whom again they would, they displace: finally, that they were greatly exalted: yet for all this none of them wore a crown, or was clothed in purple, to be magnified thereby: moreover how they had made for themselves a senate house, wherein three hundred and twenty men sat in council daily, consulting alway for the people, to the end they might be well ordered: and that they committed their government to one man every year, who ruled over all their country, and that all were obedient to that one, and that there was neither envy nor emulation among them.

In consideration of these things, Judas chose Eupolemus the son of John, the son of Accos, and Jason the son of Eleazar, and sent them to Rome, to make a league of amity and confederacy with them, and to intreat them that they would take the yoke from them; for they saw that the kingdom of the Greeks did oppress Israel with servitude. They went therefore to Rome, which was a very great journey, and came into the senate, where they spake and said:—"Judas Maccabæus with his brethren, and the people of the Jews, have sent us unto you, to make a confederacy and peace with you, and that we might be registered your confederates and friends." So that matter pleased the Romans well. And this is the copy of the epistle which the senate wrote back again in tables of brass, and sent to Jerusalem, that there they might have by them a memorial of peace and confederacy:—

"Good success be to the Romans, and to the people of the Jews, by sea and by land for ever: the sword also and enemy be far from them. If there come first any war upon the Romans or any of their confederates throughout all their dominion, the people of the Jews shall help them, as the time shall be appointed, with all their heart: neither shall they give any thing unto them that make war upon them, or aid them with

victuals, weapons, money, or ships, as it hath seemed good unto the Romans; but they shall keep their covenants without taking any thing therefore. In the same manner also, if war come first upon the nation of the Jews, the Romans shall help them with all their heart, according as the time shall be appointed them: neither shall victuals be given to them that take part against them, or weapons, or money, or ships, as it hath seemed good to the Romans; but they shall keep their covenants, and that without deceit." According to these articles did the Romans make a covenant with the people of the Jews. "Howbeit if hereafter the one party or the other shall think meet to add or diminish any thing, they may do it at their pleasures, and whatsoever they shall add or take away shall be ratified. And as touching the evils that Demetrius doeth to the Jews, we have written unto him, saying, Wherefore hast thou made thy yoke heavy upon our friends and confederates the Jews? If therefore they complain any more against thee, we will do them justice, and fight with thee by sea and by land."

Furthermore when Demetrius heard that Nicanor and his host were slain in battle, he sent Bacchides and Alcimus into the land of Judæa the second time, and with them the chief strength of his host: who went forth by the way that leadeth to Gilgal, and pitched their tents before Masaloth, which is in Arbela, and after they had won it, they slew much people. Also the first month of the hundred fifty and second year they encamped before Jerusalem: from whence they removed, and went to Berea, with twenty thousand footmen and two thousand horsemen.

Now Judas had pitched his tents at Elasa, and three thousand chosen men with him: who seeing the multitude of the other army to be so great were sore afraid; whereupon many conveyed themselves out of the host, insomuch as there abode of them no more but eight hundred men. When Judas therefore saw that his host slipt away, and that the battle pressed upon him, he was sore troubled in mind, and much distressed, for that he had no time to gather them together. Nevertheless unto them that remained he said:—"Let us

arise and go up against our enemies, if peradventure we may be able to fight with them." But they dehorted him, saying:—"We shall never be able: let us now rather save our lives, and hereafter we will return with our brethren, and fight against them: for we are but few." Then Judas said:—"God forbid that I should do this thing, and flee away from them: if our time be come, let us die manfully for our brethren, and let us not stain our honour."

With that the host of Bacchides removed out of their tents, and stood over against them, their horsemen being divided into two troops, and their slingers and archers going before the host, and they that marched in the foreward were all mighty men. As for Bacchides, he was in the right wing: so the host drew near on the two parts, and sounded their trumpets. They also of Judas' side, even they sounded their trumpets also, so that the earth shook at the noise of the armies, and the battle continued from morning till night. Now when Judas perceived that Bacchides and the strength of his army were on the right side, he took with him all the hardy men, who discomfited the right wing, and pursued them unto the mount Azotus. But when they of the left wing saw that they of the right wing were discomfited, they followed upon Judas and those that were with him hard at the heels from behind: whereupon there was a sore battle, insomuch as many were slain on both parts. Judas also was killed, and the remnant fled. Then Jonathan and Simon took Judas their brother, and buried him in the sepulchre of his fathers in Modin. Moreover they bewailed him, and all Israel made great lamentation for him, and mourned many days, saying:—"How is the valiant man fallen, the saviour of Israel!" As for the other things concerning Judas and his wars, and the noble acts which he did, and his greatness, they are not written: for they were very many.

Now after the death of Judas the wicked began to put forth their heads in all the coasts of Israel, and there arose up all such as wrought iniquity. In those days also was there a very great famine, by reason whereof the country revolted, and went with them.

Then Bacchides chose the wicked men, and made them lords of the country. And they made enquiry and search for Judas' friends, and brought them unto Bacchides, who took vengeance of them, and used them despitefully. So was there a great affliction in Israel, the like whereof was not since the time that a prophet was not seen among them.

For this cause all Judas' friends came together, and said unto Jonathan:—"Since thy brother Judas died, we have no man like him to go forth against our enemies, and Bacchides, and against them of our nation that are adversaries to us. Now therefore we have chosen thee this day to be our prince and captain in his stead, that thou mayest fight our battles." Upon this Jonathan took the governance upon him at that time, and rose up instead of his brother Judas. But when Bacchides gat knowledge thereof, he sought for to slay him. Then Jonathan, and Simon his brother, and all that were with him, perceiving that, fled into the wilderness of Tekoah, and pitched their tents by the water of the pool Asphar. Which when Bacchides understood, he came near to Jordan with all his host upon the sabbath day.

Now Jonathan had sent his brother John, a captain of the people, to pray his friends the Nabathæans, that they might leave with them their baggage, which was much. But the children of Jambri came out of Medaba, and took John, and all that he had, and went their way with it. After this came word to Jonathan and Simon his brother, that the children of Jambri made a great marriage, and were bringing the bride from Nadabath with a great train, as being the daughter of one of the great princes of Canaan. Therefore they remembered John their brother, and went up, and hid themselves under the covert of the mountain: where they lifted up their eyes, and looked, and, behold, there was much ado and much baggage; and the bridegroom came forth, and his friends and brethren, to meet them with drums, and instruments of music, and many weapons. Then Jonathan and they that were with him rose up against them from the place where they lay in ambush, and made a slaughter of them in such sort, as many fell

down dead, and the remnant fled into the mountain, and they took all their spoils. Thus was the marriage turned into mourning, and the noise of their melody into lamentation.

So when they had avenged fully the blood of their brother, they turned again to the marsh of Jordan. Now when Bacchides heard hereof, he came on the sabbath day unto the banks of Jordan with a great power. Then Jonathan said to his company:—"Let us go up now and fight for our lives, for it standeth not with us to-day, as in time past: for, behold, the battle is before us and behind us, and the water of Jordan on this side and that side, the marsh likewise and wood, neither is there place for us to turn aside. Wherefore cry ye now unto heaven, that ye may be delivered from the hand of your enemies." With that they joined battle, and Jonathan stretched forth his hand to smite Bacchides, but he turned back from him. Then Jonathan and they that were with him leapt into Jordan, and swam over unto the farther bank: howbeit the other passed not over Jordan unto them. So there were slain of Bacchides' side that day about a thousand men.

Afterward returned Bacchides to Jerusalem, and repaired the strong cities in Judæa; the fort in Jericho, and Emmaus, and Bethhoron, and Bethel, and Timnath, Pharathon, and Tephon, these did he strengthen with high walls, with gates, and with bars. And in them he set a garrison, that they might work malice upon Israel. He fortified also the city Bethsura, and Gazara, and the citadel, and put forces in them, and provision of victuals. Besides, he took the chief men's sons in the country for hostages, and put them into the tower at Jerusalem to be kept. Moreover in the hundred fifty and third year, in the second month, Alcimus commanded that the wall of the inner court of the sanctuary should be pulled down; he pulled down also the works of the prophets. And as he began to pull down, even at that time was Alcimus plagued, and his enterprizes hindered: for his mouth was stopped, and he was taken with a palsy, so that he could no more speak any thing, nor give order concerning his house. So Alcimus died at that time with great torment. Now when Bacchides saw that

Alcimus was dead, he returned to the king: whereupon the land of Judæa was in rest two years.

Then all the ungodly men held a council, saying:—"Behold, Jonathan and his company are at ease, and dwell without care: now therefore we will bring Bacchides hither, who shall take them all in one night." So they went and consulted with him. Then removed he, and came with a great host, and sent letters privily to his adherents in Judæa, that they should take Jonathan and those that were with him: howbeit they could not, because their counsel was known unto them. Wherefore they took of the men of the country, that were authors of that mischief, about fifty persons, and slew them.

Afterward Jonathan, and Simon, and they that were with him, got them away to Bethbasi, which is in the wilderness, and they repaired the decays thereof, and made it strong. Which thing when Bacchides knew, he gathered together all his host, and sent word to them that were of Judæa. Then went he and laid siege against Bethbasi; and they fought against it a long season, and made engines of war. But Jonathan left his brother Simon in the city, and went forth himself into the country, and with a certain number went he forth. And he smote Odomera and his brethren, and the children of Phasiron in their tent. And when he began to smite them, and came up with his forces, Simon and his company went out of the city, and burned up the engines of war, and fought against Bacchides, who was discomfited by them, and they afflicted him sore: for his counsel and travail was in vain. Wherefore he was very wroth at the wicked men that gave him counsel to come into the country, insomuch as he slew many of them, and purposed to return into his own country. Whereof when Jonathan had knowledge, he sent ambassadors unto him, to the end he should make peace with him, and deliver them the prisoners. Which thing he accepted, and did according to his demands, and sware unto him that he would never do him harm all the days of his life. When therefore he had restored unto him the prisoners that he had taken aforetime out of the land of Judæa, he re-

turned and went his way into his own land, neither came he any more into their borders. Thus the sword ceased from Israel: but Jonathan dwelt at Michmash, and began to govern the people; and he destroyed the ungodly men out of Israel.

In the hundred and sixtieth year Alexander, the son of Antiochus surnamed Epiphanes, went up and took Ptolemais: for the people had received him, by means whereof he reigned there. Now when king Demetrius heard thereof, he gathered together an exceeding great host, and went forth against him to fight. Moreover Demetrius sent letters unto Jonathan with loving words, so as he magnified him. For said he:—"Let us first make peace with him, before he join with Alexander against us: else he will remember all the evils that we have done against him, and against his brethren and his people." Wherefore he gave him authority to gather together an host, and to provide weapons, that he might aid him in battle: he commanded also that the hostages that were in the tower should be delivered him.

Then came Jonathan to Jerusalem, and read the letters in the audience of all the people, and of them that were in the citadel: who were sore afraid, when they heard that the king had given him authority to gather together an host. Whereupon they of the citadel delivered their hostages unto Jonathan, and he delivered them unto their parents. This done, Jonathan settled himself in Jerusalem, and began to build and repair the city. And he commanded the workmen to build the walls and the mount Sion round about with square stones for fortification; and they did so. Then the strangers, that were in the fortresses which Bacchides had built, fled away; insomuch as every man left his place, and went into his own country. Only at Bethsura certain of those that had forsaken the law and the commandments remained still: for it was their place of refuge.

Now when king Alexander had heard what promises Demetrius had sent unto Jonathan: when also it was told him of the battles and noble acts which he and his brethren had done, and of the pains that they had endured, he said:—"Shall we find such another man?

now therefore we will make him our friend and confederate." Upon this he wrote a letter, and sent it unto him, according to these words, saying:—"King Alexander to his brother Jonathan sendeth greeting: We have heard of thee, that thou art a man of great power, and meet to be our friend. Wherefore now this day we ordain thee to be the high priest of thy nation, and to be called the king's friend;" (and therewithal he sent him a purple robe and a crown of gold:) "and require thee to take our part, and keep friendship with us."

So in the seventh month of the hundred and sixtieth year, at the feast of the tabernacles, Jonathan put on the holy robe, and gathered together forces, and provided much armour. Whereof when Demetrius heard, he was very sorry, and said:—"What have we done, that Alexander hath anticipated us in making amity with the Jews to strengthen himself? I also will write unto them words of encouragement, and promise them dignities and gifts, that I may have their aid." He sent unto them therefore to this effect:—"King Demetrius unto the people of the Jews sendeth greeting: Whereas ye have kept covenants with us, and continued in our friendship, not joining yourselves with our enemies, we have heard hereof, and are glad. Wherefore now continue ye still to be faithful unto us, and we will well recompense you for the things ye do in our behalf, and will grant you many immunities, and give you rewards. And now do I free you, and for your sake I release all the Jews, from tributes, and from the customs of salt, and from crown taxes, and from that which appertaineth unto me to receive for the third part of the seed, and the half of the fruit of the trees, I release it from this day forth, so that they shall not be taken of the land of Judæa, nor of the three governments which are added thereunto out of the country of Samaria and Galilee, from this day forth for evermore. Let Jerusalem also be holy and free, with the borders thereof, both from tenths and tributes. And as for the citadel which is at Jerusalem, I yield up my authority over it, and give it to the high priest, that he may set in it such men as he shall choose to keep it. Moreover I freely set at liberty every one of the Jews, that were carried captives out of

the land of Judæa into any part of my kingdom, and I will that all my officers remit the tributes even of their cattle. Furthermore I will that all the feasts, and sabbaths, and new moons, and solemn days, and the three days before the feast, and the three days after the feast, shall be all days of immunity and freedom for all the Jews in my realm. Also no man shall have authority to meddle with them, or to molest any of them in any matter.

"I will further, that there be enrolled among the king's forces about thirty thousand men of the Jews, unto whom pay shall be given, as belongeth to all the king's forces. And of them some shall be placed in the king's strong holds, of whom also some shall be set over the affairs of the kingdom, which are of trust: and I will that their overseers and governors be of themselves, and that they live after their own laws, even as the king hath commanded in the land of Judæa. And concerning the three governments that are added to Judæa from the country of Samaria, let them be joined with Judæa, that they may be reckoned to be under one, nor bound to obey other authority than the high priest's. As for Ptolemais, and the land pertaining thereto, I give it as a free gift to the sanctuary at Jerusalem for the necessary expenses of the sanctuary. Moreover I give every year fifteen thousand shekels of silver out of the king's accounts from the places appertaining. And all the overplus, which the officers payed not in as in former time, from henceforth shall be given toward the works of the temple. And beside this, the five thousand shekels of silver, which they took from the uses of the temple out of the accounts year by year, even those things shall be released, because they appertain to the priests that minister. And whosoever they be that flee unto the temple at Jerusalem, or be within the liberties thereof, being indebted unto the king, or for any other matter, let them be at liberty, and all that they have in my realm. For the building also and repairing of the works of the sanctuary expenses shall be given of the king's accounts. Yea, and for the building of the walls of Jerusalem, and the fortifying thereof round about, expenses shall be given out of the king's

accounts, as also for the building of the walls in Judæa."

Now when Jonathan and the people heard these words, they gave no credit unto them, nor received them, because they remembered the great evil that he had done in Israel; for he had afflicted them very sore. But with Alexander they were well pleased, because he was the first that intreated of true peace with them, and they were confederate with him always. Then gathered king Alexander great forces, and camped over against Demetrius. And after the two kings had joined battle, Demetrius' host fled: but Alexander followed after him, and prevailed against them. And he continued the battle very sore until the sun went down: and that day was Demetrius slain.

Afterward Alexander sent ambassadors to Ptolemy king of Egypt with a message to this effect:—"Forasmuch as I am come again to my realm, and am set in the throne of my progenitors, and have gotten the dominion, and overthrown Demetrius, and recovered our country; for after I had joined battle with him, both he and his host was discomfited by us, so that we sit in the throne of his kingdom: now therefore let us make a league of amity together, and give me now thy daughter to wife: and I will be thy son in law, and will give both thee and her gifts according to thy dignity." Then Ptolemy the king gave answer, saying:—"Happy be the day wherein thou didst return into the land of thy fathers, and satest in the throne of their kingdom. And now will I do to thee, as thou hast written: meet me therefore at Ptolemais, that we may see one another; for I will marry my daughter to thee according to thy desire."

So Ptolemy went out of Egypt with his daughter Cleopatra, and they came unto Ptolemais in the hundred threescore and second year: where king Alexander meeting him, he gave unto him his daughter Cleopatra, and celebrated her marriage at Ptolemais with great glory, as the manner of kings is. Now king Alexander had written unto Jonathan, that he should come and meet him. Who thereupon went honourably to Ptolemais, where he met the two kings, and gave them and their friends silver and gold, and many presents, and found

favour in their sight. At that time certain pestilent fellows of Israel, men of a wicked life, assembled themselves against him, to accuse him: but the king would not hear them. Yea more than that, the king commanded to take off his garments, and clothe him in purple: and they did so. Also he made him sit by himself, and said unto his princes:—"Go with him into the midst of the city, and make proclamation, that no man complain against him of any matter, and that no man trouble him for any manner of cause." Now when his accusers saw that he was honoured according to the proclamation, and clothed in purple, they fled all away. So the king honoured him, and wrote him among his chief friends, and made him a duke, and partaker of his dominion. Afterward Jonathan returned to Jerusalem with peace and gladness.

Furthermore in the hundred threescore and fifth year came Demetrius son of Demetrius out of Crete into the land of his fathers: whereof when king Alexander heard tell, he was right sorry, and returned into Antioch. Then Demetrius made Apollonius the governor of Cœlosyria his general, who gathered together a great host, and camped in Jamnia, and sent unto Jonathan the high priest, saying:—"Thou alone liftest up thyself against us, and I am laughed to scorn for thy sake, and reproached: and why dost thou vaunt thy power against us in the mountains? Now therefore, if thou trustest in thine own strength, come down to us into the plain field, and there let us try the matter together: for with me is the power of the cities. Ask and learn who I am, and the rest that take our part, and they shall tell thee that thy foot is not able to stand before our face; for thy fathers have been twice put to flight in their own land. Wherefore now thou shalt not be able to abide the horsemen and so great a power in the plain, where is neither stone nor flint, nor place to flee unto."

So when Jonathan heard these words of Apollonius, he was moved in his mind, and choosing ten thousand men he went out of Jerusalem, where Simon his brother met him for to help him. And he pitched his tents against Joppa: but they of Joppa shut him out of the city, because Apollonius had a garrison there. Then Jonathan

laid siege unto it: whereupon they of the city let him in for fear: and so Jonathan won Joppa. Whereof when Apollonius heard, he took three thousand horsemen, with a great host of footmen, and went to Azotus as one that journeyed, and therewithal drew him forth into the plain, because he had a great number of horsemen, in whom he put his trust. Then Jonathan followed after him to Azotus, where the armies joined battle.

Now Apollonius had left a thousand horsemen in ambush. And Jonathan knew that there was an ambushment behind him; for they had compassed in his host, and cast darts at the people, from morning till evening. But the people stood still, as Jonathan had commanded them: and so the enemies' horses were tired. Then brought Simon forth his host, and set them against the footmen, (for the horsemen were spent,) who were discomfited by him, and fled. The horsemen also, being scattered in the field, fled to Azotus, and went into Beth-dagon, their idol's temple, for safety. But Jonathan set fire on Azotus, and the cities round about it, and took their spoils; and the temple of Dagon, with them that were fled into it, he burned with fire. Thus there were burned and slain with the sword well nigh eight thousand men. And from thence Jonathan removed his host, and camped against Ascalon, where the men of the city came forth, and met him with great pomp. After this returned Jonathan and his host unto Jerusalem, having many spoils. Now when king Alexander heard these things, he honoured Jonathan yet more, and sent him a buckle of gold, as the use is to be given to such as are of the king's blood: he gave him also Ekron with the borders thereof in possession.

And the king of Egypt gathered together a great host, like the sand that lieth upon the sea shore, and many ships, and went about through deceit to get Alexander's kingdom, and join it to his own. Whereupon he took his journey into Syria in peaceable manner, so as they of the cities opened unto him, and met him: for king Alexander had commanded them so to do, because he was his father in law. Now as Ptolemy entered into the cities, he set in every one of them a garrison of soldiers to keep it. And when he came near to Azotus, they shewed

him the temple of Dagon that was burnt, and Azotus and the suburbs thereof that were destroyed, and the bodies that were cast abroad, and them that he had burnt in the battle; for they had made heaps of them by the way where he should pass. Also they told the king whatsoever Jonathan had done, to the intent he might blame him: but the king held his peace. Then Jonathan met the king with great pomp at Joppa, where they saluted one another, and lodged. Afterward Jonathan, when he had gone with the king to the river called Eleutherus, returned again to Jerusalem.

King Ptolemy therefore, having gotten the dominion of the cities by the sea unto Seleucia upon the sea coast, imagined wicked counsels against Alexander. Whereupon he sent ambassadors unto king Demetrius, saying: —"Come, let us make a league betwixt us, and I will give thee my daughter whom Alexander hath, and thou shalt reign in thy father's kingdom: for I repent that I gave my daughter unto him, for he sought to slay me." Thus did he slander him, because he was desirous of his kingdom. Wherefore he took his daughter from him, and gave her to Demetrius, and forsook Alexander, so that their hatred was openly known. Then Ptolemy entered into Antioch, where he set two crowns upon his head, the crown of Asia, and of Egypt.

But king Alexander was in Cilicia at that season, because those that dwelt in those parts had revolted from him. But when Alexander heard of this, he came to war against him: whereupon king Ptolemy brought forth his host, and met him with a mighty power, and put him to flight. So Alexander fled into Arabia, there to be defended; but king Ptolemy was exalted: for Zabdiel the Arabian took off Alexander's head, and sent it unto Ptolemy. King Ptolemy also died the third day after, and they that were in the strong holds were slain one of another. By this means Demetrius reigned in the hundred threescore and seventh year.

At the same time Jonathan gathered together them that were in Judæa, to take the citadel that was in Jerusalem: and he made many engines of war against it. Then certain ungodly persons, who hated their own people, went unto the king, and told him that Jonathan

besieged the citadel. Whereof when he heard, he was angry, and immediately removing, he came to Ptolemais, and wrote unto Jonathan, that he should not lay siege to the citadel, but come and speak with him at Ptolemais in great haste. Nevertheless Jonathan, when he heard this, commanded to besiege it still: and he chose certain of the elders of Israel and the priests, and put himself in peril; and took silver and gold, and raiment, and divers presents besides, and went to Ptolemais unto the king, where he found favour in his sight. And though certain ungodly men of the people had made complaints against him, yet the king intreated him as his predecessors had done before, and promoted him in the sight of all his friends, and confirmed him in the high priesthood, and in all the honours that he had before, and gave him preeminence among his chief friends.

Then Jonathan desired the king, that he would make Judæa free from tribute, as also the three governments, with the country of Samaria; and he promised him three hundred talents. So the king consented, and wrote letters unto Jonathan of all these things after this manner:—

"King Demetrius unto his brother Jonathan, and unto the nation of the Jews, sendeth greeting: We send you here a copy of the letter which we did write unto our cousin Lasthenes concerning you, that ye might see it. King Demetrius unto his father Lasthenes sendeth greeting: We are determined to do good to the people of the Jews, who are our friends, and keep covenants with us, because of their good will toward us. Wherefore we have ratified unto them the borders of Judæa, with the three governments of Aphærema and Lydda and Ramathaim, that are added unto Judæa from the country of Samaria, and all things appertaining unto them, for all such as do sacrifice in Jerusalem, instead of the payments which the king received of them yearly aforetime out of the fruits of the earth and of trees. And as for other things that belong unto us, of the tithes and customs pertaining unto us, as also the saltpits, and the crown taxes, which are due unto us, we discharge them of them all for their relief. And nothing hereof shall be revoked from this time forth for ever. Now therefore see that thou make

a copy of these things, and let it be delivered unto Jonathan, and set upon the holy mount in a conspicuous place."

After this, when king Demetrius saw that the land was quiet before him, and that no resistance was made against him, he sent away all his forces, every one to his own place, except certain bands of mercenaries, whom he had gathered from the isles of the heathen: wherefore all the forces of his fathers hated him. Moreover there was one Tryphon, that had been of Alexander's part afore, who, seeing that all the host murmured against Demetrius, went to Imalcue the Arabian, that brought up Antiochus the young son of Alexander, and lay sore upon him to deliver him this young Antiochus, that he might reign in his father's stead: he told him therefore all that Demetrius had done, and how his men of war were at enmity with him, and there he remained a long season.

In the mean time Jonathan sent unto king Demetrius, that he would cast those of the citadel out of Jerusalem, and those also in the fortresses: for they fought against Israel. So Demetrius sent unto Jonathan, saying:—"I will not only do this for thee and thy people, but I will greatly honour thee and thy nation, if opportunity serve. Now therefore thou shalt do well, if thou send me men to help me; for all my forces are gone from me." Upon this Jonathan sent him three thousand strong men unto Antioch: and when they came to the king, the king was very glad of their coming. Howbeit they that were of the city gathered themselves together into the midst of the city, to the number of an hundred and twenty thousand men, and would have slain the king. Wherefore the king fled into the court, but they of the city kept the passages of the city, and began to fight. Then the king called to the Jews for help, who came unto him all at once, and dispersing themselves through the city slew that day in the city to the number of an hundred thousand. Also they set fire on the city, and gat many spoils that day, and delivered the king. So when they of the city saw that the Jews had got the city as they would, their courage was abated: wherefore they made supplication to the king, and cried, saying:—"Grant us

peace, and let the Jews cease from assaulting us and the city." With that they cast away their weapons, and made peace; and the Jews were honoured in the sight of the king, and in the sight of all that were in his realm; and they returned to Jerusalem, having great spoils. So king Demetrius sat on the throne of his kingdom, and the land was quiet before him. Nevertheless he dissembled in all that ever he spake, and estranged himself from Jonathan, neither rewarded he him according to the benefits which he had received of him, but troubled him very sore.

After this returned Tryphon, and with him the young child Antiochus, who reigned, and was crowned. Then there gathered unto him all the men of war, whom Demetrius had put away, and they fought against Demetrius, who turned his back and fled. Moreover Tryphon took the elephants, and won Antioch.

At that time young Antiochus wrote unto Jonathan, saying:—"I confirm thee in the high priesthood, and appoint thee ruler over the four governments, and to be one of the king's friends." Upon this he sent him golden vessels to be served in, and gave him leave to drink in gold, and to be clothed in purple, and to wear a golden buckle. His brother Simon also he made captain from the place called The Ladder of Tyre unto the borders of Egypt. Then Jonathan went forth, and passed through the cities beyond the water, and all the forces of Syria gathered themselves unto him for to help him: and when he came to Ascalon, they of the city met him honourably. From whence he went to Gaza, but they of Gaza shut him out; wherefore he laid siege unto it, and burned the suburbs thereof with fire, and spoiled them. Afterward, when they of Gaza made supplication unto Jonathan, he made peace with them, and took the sons of their chief men for hostages, and sent them to Jerusalem, and passed through the country unto Damascus.

Now when Jonathan heard that Demetrius' princes were come to Kadesh, which is in Galilee, with a great power, purposing to remove him out of the country, he went to meet them, and left Simon his brother in the country. Then Simon encamped against Bethsura, and

fought against it a long season, and shut it up: but they desired to have peace with him, which he granted them, and then put them out from thence, and took the city, and set a garrison in it. As for Jonathan and his host, they pitched at the water of Gennesareth, from whence betimes in the morning they gat them to the plain of Hazor. And, behold, the host of strangers met them in the plain, who, having laid men in ambush for him in the mountains, came themselves over against him. So when they that lay in ambush rose out of their places, and joined battle, all that were of Jonathan's side fled; insomuch as there was not one of them left, except Mattathias the son of Absalom, and Judas the son of Calphi, the captains of the host. Then Jonathan rent his clothes, and cast earth upon his head, and prayed. Afterwards turning again to battle, he put them to flight, and so they ran away. Now when his own men that were fled saw this, they turned again unto him, and with him pursued them to Kadesh, even unto their own tents, and there they camped. So there were slain of the heathen that day about three thousand men: but Jonathan returned to Jerusalem.

Now when Jonathan saw that the time served him, he chose certain men, and sent them to Rome, for to confirm and renew the friendship that they had with them. He sent letters also to the Spartans, and to other places, for the same purpose. So they went unto Rome, and entered into the senate, and said:—"Jonathan the high priest, and the people of the Jews, sent us unto you, to the end ye should renew the friendship, which ye had with them, and league, as in former time." Upon this the Romans gave them letters unto the governors of every place, that they should bring them into the land of Judæa peaceably.

And this is the copy of the letters which Jonathan wrote to the Spartans:—

"Jonathan the high priest, and the elders of the nation, and the priests, and the other people of the Jews, unto the Spartans their brethren send greeting: There were letters sent in times past unto Onias the high priest from Arius, who reigned then among you, to signify that ye are our brethren, as the copy here underwritten

doth specify. At which time Onias intreated the ambassador that was sent honourably, and received the letters, wherein declaration was made of the league and friendship. Therefore we also, albeit we need none of these things, for that we have the holy books of scripture in our hands to comfort us, have nevertheless attempted to send unto you for the renewing of brotherhood and friendship, lest we should become strangers unto you altogether: for there is a long time passed since ye sent unto us. We therefore at all times without ceasing, both in our feasts, and other convenient days, do remember you in the sacrifices which we offer, and in our prayers, as reason is, and as it becometh us to think upon our brethren: and we are right glad of your honour. As for ourselves, we have had great troubles and wars on every side, forsomuch as the kings that are round about us have fought against us. Howbeit we would not be troublesome unto you, nor to others of our confederates and friends, in these wars: for we have help from heaven that succoureth us, so as we are delivered from our enemies, and our enemies are brought under foot. For this cause we chose Numenius the son of Antiochus, and Antipater the son of Jason, and sent them unto the Romans, to renew the amity that we had with them, and the former league. We commanded them also to go unto you, and to salute you, and to deliver you our letters concerning the renewing of our brotherhood. Wherefore now ye shall do well to give us an answer thereto."

And this is the copy of the letters which they sent to Onias:—

"Arius king of the Spartans to Onias the high priest, greeting: It is found in writing, that the Spartans and Jews are brethren, and that they are of the stock of Abraham: now therefore, since this is come to our knowledge, ye shall do well to write unto us of your prosperity. We do write back again to you, that your cattle and goods are ours, and ours are yours. We do command therefore our ambassadors to make report unto you on this wise."

Now when Jonathan heard that Demetrius' princes were come to fight against him with a greater host than

afore, he removed from Jerusalem, and met them in the land of Hamath: for he gave them no respite to enter his country. He sent spies also unto their tents, who came again, and told him that they were appointed to come upon them in the night season. Wherefore so soon as the sun was down, Jonathan commanded his men to watch, and to be in arms, that all the night long they might be ready to fight: also he sent forth sentinels round about the host. But when the adversaries heard that Jonathan and his men were ready for battle, they feared, and trembled in their hearts, and they kindled fires in their camp. Howbeit Jonathan and his company knew it not till the morning: for they saw the lights burning. Then Jonathan pursued after them, but overtook them not: for they were gone over the river Eleutherus. Wherefore Jonathan turned to the Arabians, who were called Zabadæans, and smote them, and took their spoils. And removing thence, he came to Damascus, and so passed through all the country. Simon also went forth, and passed through the country unto Ascalon, and the holds there adjoining, from whence he turned aside to Joppa, and won it. For he had heard that they would deliver the hold unto them that took Demetrius' part; wherefore he set a garrison there to keep it.

After this came Jonathan home again, and calling the elders of the people together, he consulted with them about building strong holds in Judæa, and making the walls of Jerusalem higher, and raising a great mount between the citadel and the city, for to separate it from the city, that so it might be alone, that men might neither sell nor buy in it. Upon this they came together to build up the city, forasmuch as part of the wall toward the brook on the east side was fallen down, and they repaired that which was called Caphenatha. Simon also set up Adida in the Plain country, and made it strong with gates and bars.

Now Tryphon went about to get the kingdom of Asia, and to kill Antiochus the king, that he might set the crown upon his own head. Howbeit he was afraid that Jonathan would not suffer him, and that he would fight against him; wherefore he sought a way how to take

Jonathan, that he might kill him. So he removed, and came to Bethshan. Then Jonathan went out to meet him with forty thousand men chosen for the battle, and came to Bethshan. Now when Tryphon saw that Jonathan came with so great a force, he durst not stretch his hand against him; but received him honourably, and commended him unto all his friends, and gave him gifts, and commanded his men of war to be as obedient unto him, as to himself. Unto Jonathan also he said:—"Why hast thou put all this people to so great trouble, seeing there is no war betwixt us? Therefore send them now home again, and choose a few men to wait on thee, and come thou with me to Ptolemais, for I will give it thee, and the rest of the strong holds and forces, and all that have any charge: as for me, I will return and depart: for this is the cause of my coming." So Jonathan believing him did as he bade him, and sent away his host, who went into the land of Judæa. And with himself he retained but three thousand men, of whom he sent two thousand into Galilee, and one thousand went with him.

Now as soon as Jonathan entered into Ptolemais, they of Ptolemais shut the gates, and took him, and all them that came with him they slew with the sword. Then sent Tryphon an host of footmen and horsemen into Galilee, and into the great plain, to destroy all Jonathan's company. But when they knew that Jonathan and they that were with him were taken and slain, they encouraged one another, and went close together, prepared to fight. They therefore that followed upon them, perceiving that they were ready to fight for their lives, turned back again. Whereupon they all came into the land of Judæa peaceably, and there they bewailed Jonathan, and them that were with him, and they were sore afraid; wherefore all Israel made great lamentation. Then all the heathen that were round about them sought to destroy them: for said they:—"They have no captain, nor any to help them: now therefore let us make war upon them, and take away their memorial from among men."

Now when Simon heard that Tryphon had gathered together a great host to invade the land of Judæa, and

destroy it, and saw that the people was in great trembling and fear, he went up to Jerusalem, and gathered the people together, and gave them exhortation, saying:—"Ye yourselves know what great things I, and my brethren, and my father's house, have done for the laws and the sanctuary, the battles also and troubles which we have seen, by reason whereof all my brethren are slain for Israel's sake, and I am left alone. Now therefore be it far from me, that I should spare mine own life in any time of trouble: for I am no better than my brethren. Doubtless I will avenge my nation, and the sanctuary, and our wives, and our children: for all the heathen are gathered to destroy us of very malice."

Now as soon as the people heard these words, their spirit revived. And they answered with a loud voice, saying:—"Thou shalt be our leader instead of Judas and Jonathan thy brother. Fight thou our battles, and whatsoever thou commandest us, that will we do." So then he gathered together all the men of war, and made haste to finish the walls of Jerusalem, and he fortified it round about. Also he sent Jonathan the son of Absalom, and with him a great host, to Joppa: who casting out them that were therein remained there in it. So Tryphon removed from Ptolemais with a great host to invade the land of Judæa, and Jonathan was with him in ward. But Simon pitched his tents at Adida, over against the Plain.

Now when Tryphon knew that Simon was risen up instead of his brother Jonathan, and meant to join battle with him, he sent messengers unto him, saying:—"Whereas we have Jonathan thy brother in hold, it is for money that he is owing unto the king's treasure, concerning the business that was committed unto him. Wherefore now send an hundred talents of silver, and two of his sons for hostages, that when he is at liberty he may not revolt from us, and we will let him go." Hereupon Simon, albeit he perceived that they spake deceitfully unto him, yet sent he the money and the children, lest peradventure he should procure to himself great hatred of the people, who might have said:—"Because I sent him not the money and the children, therefore is Jonathan dead." So he sent them the chil-

dren and the hundred talents: howbeit Tryphon dissembled, neither would he let Jonathan go.

And after this came Tryphon to invade the land, and destroy it, going round about by the way that leadeth unto Adora: but Simon and his host marched against him in every place, wheresoever he went. Now they that were in the citadel sent messengers unto Tryphon, to the end that he should hasten his coming unto them by the wilderness, and send them victuals. Wherefore Tryphon made ready all his horsemen to come that night: but there fell a very great snow, by reason whereof he came not. So he departed, and came into the country of Gilead. And when he came near to Bascama, he slew Jonathan, who was buried there. Afterward Tryphon returned and went into his own land.

Then sent Simon, and took the bones of Jonathan his brother, and buried them in Modin, the city of his fathers. And all Israel made great lamentation for him, and bewailed him many days. Simon also built a monument upon the sepulchre of his father and his brethren, and raised it aloft to the sight, with hewn stone behind and before. Moreover he set up seven pyramids, one against another, for his father, and his mother, and his four brethren. And in these he made cunning devices, about the which he set great pillars, and upon the pillars he made all their armour for a perpetual memory, and by the armour ships carved, that they might be seen of all that sail on the sea. This is the sepulchre which he made at Modin, and it standeth yet unto this day.

Now Tryphon dealt deceitfully with the young king Antiochus, and slew him. And he reigned in his stead, and crowned himself king of Asia, and brought a great calamity upon the land.

Then Simon built up the strong holds in Judæa, and fenced them about with high towers, and great walls, and gates, and bars, and laid up victuals therein. Moreover Simon chose men, and sent to king Demetrius, to the end he should give the land an immunity, because all that Tryphon did was to spoil. Unto whom king Demetrius answered and wrote after this manner:—"King Demetrius unto Simon the high priest, and friend of

kings, as also unto the elders and nation of the Jews, sendeth greeting: The golden crown, and the scarlet robe, which ye sent unto us, we have received: and we are ready to make a steadfast peace with you, yea, and to write unto our officers, to confirm the immunities which we have granted. And whatsoever covenants we have made with you shall stand; and the strong holds, which ye have builded, shall be your own. As for any oversight or fault committed unto this day, we forgive it, and the crown tax also, which ye owe us: and if there were any other tribute paid in Jerusalem, it shall no more be paid. And look who are meet among you to be in our court, let them be enrolled, and let there be peace betwixt us." Thus the yoke of the heathen was taken away from Israel in the hundred and seventieth year. Then the people of Israel began to write in their instruments and contracts:—"In the first year of Simon the high priest, the governor and leader of the Jews."

In those days Simon camped against Gaza, and besieged it round about; he made also an engine of war, and set it by the city, and battered a certain tower, and took it. And they that were in the engine leaped into the city; whereupon there was a great uproar in the city: insomuch as the people of the city rent their clothes, and climbed upon the walls with their wives and children, and cried with a loud voice, beseeching Simon to grant them peace. And they said:—"Deal not with us according to our wickedness, but according to thy mercy." So Simon was appeased toward them, and fought no more against them, but put them out of the city, and cleansed the houses wherein the idols were, and so entered into it with songs and thanksgiving. Yea, he put all uncleanness out of it, and placed such men there as would keep the law, and made it stronger than it was before, and built therein a dwellingplace for himself.

They also of the citadel in Jerusalem were kept so strait, that they could neither come forth, nor go into the country, nor buy, nor sell: wherefore they were in great distress for want of victuals, and a great number of them perished through famine. Then cried they to Simon, beseeching him to be at one with them: which

thing he granted them; and when he had put them out from thence, he cleansed the citadel from pollutions: and entered into it the three and twentieth day of the second month, in the hundred seventy and first year, with thanksgiving, and branches of palm trees, and with harps, and cymbals, and with viols, and hymns, and songs: because there was destroyed a great enemy out of Israel. He ordained also that that day should be kept every year with gladness. Moreover the hill of the temple that was by the citadel he made stronger than it was, and there he dwelt himself with his company. And when Simon saw that John his son was a valiant man, he made him captain of all the hosts; and he dwelt in Gazara.

Now in the hundred threescore and twelfth year king Demetrius gathered his forces together, and went into Media, to get him help to fight against Tryphon. But when Arsaces, the king of Persia and Media, heard that Demetrius was entered within his borders, he sent one of his princes to take him alive: who went and smote the host of Demetrius, and took him, and brought him to Arsaces, by whom he was put in ward.

As for the land of Judæa, that was quiet all the days of Simon; for he sought the good of his nation in such wise, as that evermore his authority and honour pleased them well. And as he was honourable in all his acts, so in this, that he took Joppa for an haven, and made an entrance to the isles of the sea, and enlarged the bounds of his nation, and recovered the country, and gathered together a great number of captives, and had the dominion of Gazara, and Bethsura, and the tower, out of the which he took all uncleanness, neither was there any that resisted him. Then did they till their ground in peace, and the earth gave her increase, and the trees of the field their fruit. The ancient men sat all in the streets, communing together of good things, and the young men put on glorious and warlike apparel. He provided victuals for the cities, and set in them all manner of munition, so that his honourable name was renowned unto the end of the world. He made peace in the land, and Israel rejoiced with great joy: for every man sat under his vine and his fig tree, and there was

none to fray them: neither was there any left in the land to fight against them: yea, the kings themselves were overthrown in those days. Moreover he strengthened all those of his people that were brought low: the law he searched out; and every contemner of the law and wicked person he took away. He beautified the sanctuary, and multiplied the vessels of the temple.

Now when it was heard at Rome, and as far as Sparta, that Jonathan was dead, they were very sorry. But as soon as they heard that his brother Simon was made high priest in his stead, and ruled the country, and the cities therein, they wrote unto him in tables of brass, to renew the friendship and league which they had made with Judas and Jonathan his brethren: which writings were read before the congregation at Jerusalem. And this is the copy of the letters that the Spartans sent:—"The rulers of the Spartans, with the city, unto Simon the high priest, and the elders, and priests, and residue of the people of the Jews, our brethren, send greeting: The ambassadors that were sent unto our people certified us of your glory and honour: wherefore we were glad of their coming, and did register the things that they spake in the council of the people in this manner; Numenius son of Antiochus, and Antipater son of Jason, the Jews' ambassadors, came unto us to renew the friendship they had with us. And it pleased the people to entertain the men honourably, and to put the copy of their ambassage in public records, to the end the people of the Spartans might have a memorial thereof: furthermore we have written a copy thereof unto Simon the high priest."

After this Simon sent Numenius to Rome with a great shield of gold of a thousand pound weight, to confirm the league with them. Whereof when the people heard they said:—"What thanks shall we give to Simon and his sons? For he and his brethren and the house of his father have established Israel, and chased away in fight their enemies from them, and confirmed their liberty."

So then they wrote it in tables of brass, which they set upon pillars in mount Sion: and this is the copy of the writing:—"The eighteenth day of the month Elul in the hundred threescore and twelfth year, being the

third year of Simon the high priest, in Asaramel in the great congregation of the priests, and people, and rulers of the nation, and elders of the country, were these things notified unto us. Forasmuch as oftentimes there have been wars in the country, wherein for the maintenance of their sanctuary, and the law, Simon the son of Mattathias, of the posterity of Joarib, together with his brethren, put themselves in jeopardy, and resisting the enemies of their nation did their nation great honour: (for after that Jonathan, having gathered his nation together, and been their high priest, was added to his people, their enemies purposed to invade their country, that they might destroy it, and lay hands on the sanctuary: at which time Simon rose up, and fought for his nation, and spent much of his own substance, and armed the valiant men of his nation, and gave them wages, and fortified the cities of Judæa, together with Bethsura, that lieth upon the borders of Judæa, where the armour of the enemies had been before; but he set a garrison of Jews there: moreover he fortified Joppa, which lieth upon the sea, and Gazara, that bordereth upon Azotus, where the enemies had dwelt before: but he placed Jews there, and furnished them with all things convenient for the reparation thereof.) The people therefore, seeing the acts of Simon, and unto what glory he thought to bring his nation, made him their governor and chief priest, because he had done all these things, and for the justice and faith which he kept to his nation, and for that he sought by all means to exalt his people. For in his time things prospered in his hands, so that the heathen were taken out of their country, and they also that were in the city of David in Jerusalem, who had made themselves a citadel, out of which they issued, and polluted all about the sanctuary, and did much hurt in the holy place: but he placed Jews therein, and fortified it for the safety of the country and the city, and raised up the walls of Jerusalem.

"King Demetrius also confirmed him in the high priesthood according to those things, and made him one of his friends, and honoured him with great honour. For he had heard say, that the Romans had called the Jews their friends and confederates and brethren; and

that they had entertained the ambassadors of Simon honourably; also that the Jews and priests were well pleased that Simon should be their governor and high priest for ever, until there should arise a faithful prophet; moreover that he should be their captain, and should take charge of the sanctuary, to set them over their works, and over the country, and over the armour, and over the fortresses, that, I say, he should take charge of the sanctuary; beside this, that he should be obeyed of every man, and that all the writings in the country should be made in his name, and that he should be clothed in purple, and wear gold: also that it should be lawful for none of the people or priests to break any of these things, or to gainsay his words, or to gather an assembly in the country without him, or to be clothed in purple, or wear a buckle of gold: and whosoever should do otherwise, or break any of these things, he should be punished. Thus it liked all the people to deal with Simon, and to do as hath been said. Then Simon accepted hereof, and was well pleased to be high priest, and captain and governor of the Jews and priests, and to defend them all."

So they commanded that this writing should be put in tables of brass, and that they should be set up within the compass of the sanctuary in a conspicuous place; also that the copies thereof should be laid up in the treasury, to the end that Simon and his sons might have them.

Moreover Antiochus son of Demetrius the king sent letters from the isles of the sea unto Simon the priest and prince of the Jews, and to all the people; the contents whereof were these:—

"King Antiochus to Simon the high priest and prince of his nation, and to the people of the Jews, greeting: Forasmuch as certain pestilent men have usurped the kingdom of our fathers, and my purpose is to challenge it again, that I may restore it to the old estate, and to that end have gathered a multitude of foreign soldiers together, and prepared ships of war; my meaning also being to go through the country, that I may be avenged of them that have destroyed it, and made many cities in the kingdom desolate: now therefore I confirm unto thee all the oblations which the kings before me granted thee,

and whatsoever gifts besides they granted. I give thee leave also to coin money for thy country with thine own stamp. And as concerning Jerusalem and the sanctuary, let them be free; and all the armour that thou hast made, and fortresses that thou hast built, and keepest in thine hands, let them remain unto thee. And if any thing be, or shall be, owing to the king, let it be forgiven thee from this time forth for evermore. Furthermore, when we have obtained our kingdom, we will honour thee, and thy nation, and thy temple, with great honour, so that your honour shall be known throughout the world."

In the hundred threescore and fourteenth year went Antiochus into the land of his fathers: at which time all the forces came together unto him, so that few were left with Tryphon. Wherefore being pursued by king Antiochus, he fled unto Dor, which lieth by the sea side: for he saw that troubles came upon him all at once, and that his forces had forsaken him. Then camped Antiochus against Dor, having with him an hundred and twenty thousand men of war, and eight thousand horsemen. And when he had compassed the city round about, and joined ships close to the town on the sea side, he vexed the city by land and by sea, neither suffered he any to go out or in.

And Numenius and his company came from Rome, having letters to the kings and countries; wherein were written these things:—

"Lucius, consul of the Romans unto king Ptolemy, greeting: The Jews' ambassadors, our friends and confederates, came unto us to renew the old friendship and league, being sent from Simon the high priest, and from the people of the Jews: and they brought a shield of gold of a thousand pound. We thought it good therefore to write unto the kings and countries, that they should do them no harm, nor fight against them, their cities, or countries, nor yet aid their enemies against them. It seemed also good to us to receive the shield of them. If therefore there be any pestilent fellows, that have fled from their country unto you, deliver them unto Simon the high priest, that he may punish them according to their own law."

The same things wrote he likewise unto Demetrius the king, and Attalus, to Arathes, and Arsaces, and to

all the countries, and to Sampsaces, and the Spartans, and to Delos, and Myndos, and Sicyon, and Caria, and Samos, and Pamphylia, and Lycia, and Halicarnassus, and Rhodes, and Phaselis, and Cos, and Side, and Aradus, and Gortyna, and Cnidus, and Cyprus, and Cyrene. And the copy hereof they wrote to Simon the high priest.

So Antiochus the king camped against Dor the second day, assaulting it continually, and making engines, by which means he shut up Tryphon, that he could neither go out nor in. At that time Simon sent him two thousand chosen men to aid him; silver also, and gold, and much armour. Nevertheless he would not receive them, but brake all the covenants which he had made with him afore, and became strange unto him. Furthermore he sent unto him Athenobius, one of his friends, to commune with him, and say:—"Ye withhold Joppa and Gazara, with the citadel that is in Jerusalem, which are cities of my realm. The borders thereof ye have wasted, and done great hurt in the land, and got the dominion of many places within my kingdom. Now therefore deliver the cities which ye have taken, and the tributes of the places, whereof ye have gotten dominion without the borders of Judæa: or else give me for them five hundred talents of silver; and for the harm that ye have done, and the tributes of the cities, other five hundred talents: if not, we will come and fight against you."

So Athenobius the king's friend came to Jerusalem: and when he saw the glory of Simon, and the cupboard of gold and silver plate, and his great attendance, he was astonished, and told him the king's message. Then answered Simon, and said unto him:—"We have neither taken other men's land, nor holden that which appertaineth to others, but the inheritance of our fathers, which our enemies had wrongfully in possession a certain time. Wherefore we, having opportunity, hold the inheritance of our fathers. And whereas thou demandest Joppa and Gazara, albeit they did great harm unto the people in our country, yet will we give an hundred talents for them." Hereunto Athenobius answered him not a word; but returned in a rage to the king, and made report unto him of these speeches, and of the glory of Simon, and of all that he had seen: whereupon the king was exceeding wroth.

In the mean time fled Tryphon by ship unto Orthosia. Then the king made Cendebæus captain of the sea coast, and gave him an host of footmen and horsemen, and commanded him to remove his host toward Judæa: also he commanded him to build up Kidron, and to fortify the gates, and to war against the people; but as for the king himself, he pursued Tryphon. So Cendebæus came to Jamnia, and began to provoke the people, and to invade Judæa, and to take the people prisoners, and slay them. And when he had built up Kidron, he set horsemen there, and an host of footmen, to the end that issuing out they might make outroads upon the ways of Judæa, as the king had commanded him.

Then came up John from Gazara, and told Simon his father what Cendebæus had done. Wherefore Simon called his two eldest sons, Judas and John, and said unto them:—"I, and my brethren, and my father's house, have ever from our youth unto this day fought against the enemies of Israel; and things have prospered so well in our hands, that we have delivered Israel oftentimes. But now I am old, and ye, by God's mercy, are of a sufficient age: be ye instead of me and my brother, and go and fight for our nation, and the help from heaven be with you." So he chose out of the country twenty thousand men of war with horsemen, who went out against Cendebæus, and rested that night at Modin. And when as they rose in the morning, and went into the plain, behold, a mighty great host both of footmen and horsemen came against them: howbeit there was a water brook betwixt them. So he and his people pitched over against them: and when he saw that the people were afraid to go over the water brook, he went first over himself, and then the men seeing him passed through after him. That done, he divided his men, and set the horsemen in the midst of the footmen: for the enemies' horsemen were very many. Then sounded they with the holy trumpets: whereupon Cendebæus and his host were put to flight, so that many of them were slain, and the remnant gat them to the strong hold. At that time was Judas John's brother wounded; but John still followed after them, until he came to Kidron, which Cendebæus had built. So they fled even unto the towers in the fields of Azotus; wherefore he burned it with fire:

so that there were slain of them about two thousand men. Afterward he returned into the land of Judæa in peace.

Moreover in the plain of Jericho was Ptolemy the son of Abubus made captain, and he had abundance of silver and gold: for he was the high priest's son in law.

Wherefore his heart being lifted up, he thought to get the country to himself, and thereupon consulted deceitfully against Simon and his sons to destroy them. Now Simon was visiting the cities that were in the country, and taking care for the good ordering of them; at which time he came down himself to Jericho with his sons, Mattathias and Judas, in the hundred threescore and seventeenth year, in the eleventh month, called Sebat: where the son of Abubus receiving them deceitfully into a little hold, called Dok, which he had built, made them a great banquet: howbeit he had hid men there. So when Simon and his sons had drunk largely, Ptolemy and his men rose up, and took their weapons, and came upon Simon into the banqueting place, and slew him, and his two sons, and certain of his servants. In which doing he committed a great treachery, and recompensed evil for good.

Then Ptolemy wrote these things, and sent to the king, that he should send him an host to aid him, and he would deliver him the country and cities. He sent others also to Gazara to kill John: and unto the tribunes he sent letters to come unto him, that he might give them silver, and gold, and rewards. And others he sent to take Jerusalem, and the mountain of the temple.

Now one had run afore to Gazara, and told John that his father and brethren were slain, and, said he, Ptolemy hath sent to slay thee also. Hereof when he heard, he was sore astonished: so he laid hands on them that were come to destroy him, and slew them; for he knew that they sought to make him away.

As concerning the rest of the acts of John, and his wars, and worthy deeds which he did, and the building of the walls which he made, and his doings, behold, these are written in the chronicles of his priesthood, from the time he was made high priest after his father.

THE SECOND BOOK OF THE MACCABEES

"THE brethren, the Jews that be at Jerusalem and in the land of Judæa, wish unto the brethren, the Jews that are throughout Egypt, health and peace: God be gracious unto you, and remember His covenant that He made with Abraham, Isaac, and Jacob, His faithful servants; and give you all an heart to serve Him, and to do His will, with a good courage and a willing mind; and open your hearts in His law and commandments, and send you peace, and hear your prayers, and be at one with you, and never forsake you in time of trouble. And now we be here praying for you.

"What time as Demetrius reigned, in the hundred threescore and ninth year, we the Jews wrote unto you. In the extremity of trouble that came upon us in those years, from the time that Jason and his company revolted from the holy land and kingdom, and burned the porch, and shed innocent blood: then we prayed unto the Lord, and were heard; we offered also sacrifices and fine flour, and lighted the lamps, and set forth the loaves. And now see that ye keep the feast of tabernacles in the month Chisley. Written in the hundred fourscore and eighth year.

"The people that are at Jerusalem and in Judæa, and the council of the Jews, send greeting and health unto Aristobulus, king Ptolemy's preceptor, who is of the stock of the anointed priests, and to the Jews that are in Egypt: Insomuch as God hath delivered us from great perils, we thank Him highly, as having been in battle against a king. For He cast them out that fought within the holy city. For when the leader was come into Persia, and the army with him that seemed invincible, they were slain in the temple of Nanæa by the deceit of Nanæa's priests. For Antiochus, as though he would

marry her, came into the place, and his friends that were with him, to receive money in name of a dowry. Which when the priests of Nanæa had set forth, and he was entered with a small company into the compass of the temple, they shut the temple as soon as Antiochus was come in: and opening the secret door of the panelled ceiling, they threw stones like thunderbolts, and struck down the captain, hewed them in pieces, smote off their heads, and cast them to those that were without. Blessed be our God in all things, who hath delivered up the ungodly.

"Therefore whereas we are now purposed to keep the purification of the temple upon the five and twentieth day of the month Chisley, we thought it necessary to certify you thereof, that ye also might keep it, as the feast of the tabernacles, and of the fire, which was given us when Nehemiah offered sacrifice, after that he had builded the temple and the altar. For when our fathers were led into Persia, the priests that were then devout took the fire of the altar privily, and hid it in an hollow place of a pit without water, where they kept it sure, so that the place was unknown to all men. Now after many years, when it pleased God, Nehemiah, being sent from the king of Persia, did send of the posterity of those priests that had hid it to the fire: but when they told us they found no fire, but thick water; then commanded he them to draw it up, and to bring it; and when the sacrifices were laid on, Nehemiah commanded the priests to sprinkle the wood and the things laid thereupon with the water. When this was done, and the time came that the sun shone, which afore was hid in the cloud, there was a great fire kindled, so that every man marvelled. And the priests made a prayer whilst the sacrifice was consuming, both the priests, and all the rest, Jonathan beginning, and the rest answering thereunto, as Nehemiah did.

"And the prayer was after this manner; O Lord, Lord God, Creator of all things, who art fearful and strong, and righteous, and merciful, and the only and gracious King, the only giver of all things, the only just, almighty, and everlasting, Thou that deliverest Israel from all trouble, and didst choose the fathers, and

sanctify them: receive the sacrifice for Thy whole people Israel, and preserve Thine own portion, and sanctify it. Gather those together that are scattered from us, deliver them that serve among the heathen, look upon them that are despised and abhorred, and let the heathen know that Thou art our God. Punish them that oppress us, and with pride do us wrong. Plant Thy people again in Thy holy place, as Moses hath spoken.

"And the priests sung psalms of thanksgiving.

"Now when the sacrifice was consumed, Nehemiah commanded the water that was left to be poured on the great stones. When this was done, there was kindled a flame: but it was consumed by the light that shined from the altar. So when this matter was known, it was told the king of Persia, that in the place, where the priests that were led away had hid the fire, there appeared water, and that Nehemiah had purified the sacrifices therewith. Then the king, enclosing the place, made it holy, after he had tried the matter. And the king took many gifts, and bestowed thereof on those whom he would gratify. And Nehemiah called this thing Nephthar, which is as much as to say, a cleansing: but many men call it Nephthai.

"It is also found in the records, that Jeremiah the prophet commanded them that were carried away to take of the fire, as it hath been signified: and how that the prophet, having given them the law, charged them not to forget the commandments of the Lord, and that they should not err in their minds, when they see images of silver and gold, with their ornaments. And with other such speeches exhorted he them, that the law should not depart from their hearts. It was also contained in the same writing, that the prophet, being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moses climbed up, and saw the heritage of God. And when Jeremiah came thither, he found an hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense, and so stopped the door. And some of those that followed him came to mark the way, but they could not find it. Which when Jeremiah perceived, he blamed them, saying, As for that place, it shall be unknown until the

time that God gather His people again together, and receive them unto mercy. Then shall the Lord shew them these things, and the glory of the Lord shall appear, and the cloud also, as it was shewed under Moses, and as when Solomon desired that the place might be honourably sanctified.

"It was also declared, that he, being wise, offered the sacrifice of dedication, and of the finishing of the temple. And as when Moses prayed unto the Lord, the fire came down from heaven, and consumed the sacrifices: even so prayed Solomon also, and the fire came down from heaven, and consumed the burnt offerings. And Moses said, Because the sin offering was not to be eaten, it was consumed. So Solomon kept those eight days.

"The same things also were reported in the writings and commentaries of Nehemiah; and how he founding a library gathered together the acts of the kings, and the prophets, and of David, and the epistles of the kings concerning the holy gifts. In like manner also Judas gathered together all those things that were lost by reason of the war we had, and they remain with us. Wherefore if ye have need thereof, send some to fetch them unto you. Whereas we then are about to celebrate the purification, we have written unto you, and ye shall do well, if ye keep the same days. We hope also, that the God, that delivered all His people, and gave them all an heritage, and the kingdom, and the priesthood, and the sanctuary, as He promised in the law, will shortly have mercy upon us, and gather us together out of every land under heaven into the holy place: for He hath delivered us out of great troubles, and hath purified the place."

Now as concerning Judas Maccabæus, and his brethren, and the purification of the great temple, and the dedication of the altar, and the wars against Antiochus Epiphanes, and Eupator his son, and the manifest signs that came from heaven unto those that behaved themselves manfully to their honour for Judaism: so that, being but a few, they overcame the whole country, and chased barbarous multitudes, and recovered again the temple renowned all the world over, and freed the city,

and upheld the laws which were going down, the Lord being gracious unto them with all favour: all these things, I say, being declared by Jason of Cyrene in five books, we will assay to abridge in one volume. For considering the infinite number, and the difficulty which they find that desire to look into the narrations of the story, for the variety of the matter, we have been careful, that they that will read may have delight, and that they that are desirous to commit to memory might have ease, and that all into whose hands it comes might have profit. Therefore to us, that have taken upon us this painful labour of abridging, it was not easy, but a matter of sweat and watching; even as it is no ease unto him that prepareth a banquet, and seeketh the benefit of others: yet for the pleasuring of many we will undertake gladly this great pains; leaving to the author the exact handling of every particular, and labouring to follow the rules of an abridgement. For as the master builder of a new house must care for the whole building; but he that undertaketh to set it out, and paint it, must seek out fit things for the adorning thereof: even so I think it is with us. To stand upon every point, and go over things at large, and to be curious in particulars, belongeth to the first author of the story: but to use brevity, and avoid much labouring of the work, is to be granted to him that will make an abridgement. Here then will we begin the story: only adding thus much to that which hath been said, that it is a foolish thing to make a long prologue, and to be short in the story itself.

Now when the holy city was inhabited with all peace, and the laws were kept very well, because of the godliness of Onias the high priest, and his hatred of wickedness, it came to pass that even the kings themselves did honour the place, and magnify the temple with their best gifts; insomuch that Seleucus king of Asia of his own revenues bare all the costs belonging to the service of the sacrifices. But one Simon of the tribe of Benjamin, who was made governor of the temple, fell out with the high priest about disorder in the city. And when he could not overcome Onias, he gat him to Apollonius the son of Thrasæus, who then was governor of Cœlosyria and Phenicia, and told him that the treasury in Jerusalem

was full of infinite sums of money, so that the multitude of their riches, which did not pertain to the account of the sacrifices, was innumerable, and that it was possible to bring all into the king's hand.

Now when Apollonius came to the king, and had shewed him of the money whereof he was told, the king chose out Heliodorus his treasurer, and sent him with a commandment to bring him the foresaid money. So forthwith Heliodorus took his journey, under a colour of visiting the cities of Cœlosyria and Phenicia, but indeed to fulfil the king's purpose. And when he was come to Jerusalem, and had been courteously received of the high priest of the city, he told him what intelligence was given of the money, and declared wherefore he came, and asked if these things were so indeed. Then the high priest told him that there was such money laid up for the relief of widows and fatherless children: and that some money belonged to Hyrcanus, son of Tobias, a man of great dignity, and that the case was not as that wicked Simon had misinformed: and that in all there were four hundred talents of silver, and two hundred of gold: and that it was altogether impossible that such wrongs should be done unto them, that had committed it to the holiness of the place, and to the majesty and inviolable sanctity of the temple, honoured over all the world.

But Heliodorus, because of the king's commandment given him, said that in any wise it must be brought into the king's treasury. So at the day which he appointed he entered in to order this matter: wherefore there was no small agony throughout the whole city. But the priests, prostrating themselves before the altar in their priests' vestments, called unto heaven upon Him that made a law concerning things given to be kept, that they should safely be preserved for such as had committed them to be kept.

Then whoso had looked the high priest in the face, it would have wounded his heart: for his countenance and the changing of his colour declared the inward agony of his mind. For the man was so compassed with fear and horror of the body, that it was manifest to them that looked upon him, what sorrow he had now in his heart.

Others ran flocking out of their houses to the general supplication, because the place was like to come into contempt. And the women, girt with sackcloth under their breasts, abounded in the streets, and the virgins that were kept in ran, some to the gates, and some to the walls, and others looked out of the windows. And all, holding their hands toward heaven, made supplication. Then it would have pitied a man to see the falling down of the multitude of all sorts, and the fear of the high priest, being in such an agony. They then called upon the Almighty Lord to keep the things committed of trust safe and sure for those that had committed them.

Nevertheless Heliodorus executed that which was decreed. Now as he was there present himself with his guard about the treasury, the Lord of spirits, and the Prince of all power, caused a great apparition, so that all that presumed to come in with him were astonished at the power of God, and fainted, and were sore afraid. For there appeared unto them an horse with a terrible rider upon him, and adorned with a very fair covering, and he ran fiercely, and smote at Heliodorus with his forefeet, and it seemed that he that sat upon the horse had complete armour of gold. Moreover two other young men appeared before him, notable in strength, excellent in beauty, and comely in apparel, who stood by him on either side, and scourged him continually, and gave him many sore stripes. And Heliodorus fell suddenly unto the ground, and was compassed with great darkness: but they that were with him took him up, and put him into a litter. Thus him, that lately came with a great train and with all his guard into the said treasury, they carried out, being unable to help himself with his weapons: and manifestly they acknowledged the power of God: for he by the hand of God was cast down, and lay speechless without all hope of life. But they praised the Lord, that had miraculously honoured His own place: for the temple, which a little afore was full of fear and trouble, when the Almighty Lord appeared, was filled with joy and gladness.

Then straightway certain of Heliodorus' friends prayed Onias, that he would call upon the Most High

to grant him his life, who lay ready to give up the ghost. So the high priest, suspecting lest the king should misconceive that some treachery had been done to Heliodorus by the Jews, offered a sacrifice for the health of the man. Now as the high priest was making an atonement, the same young men in the same clothing appeared and stood beside Heliodorus, saying :—"Give Onias the high priest great thanks, insomuch as for his sake the Lord hath granted thee life : and seeing that thou hast been scourged from heaven, declare unto all men the mighty power of God."

And when they had spoken these words, they appeared no more. So Heliodorus, after he had offered sacrifice unto the Lord, and made great vows unto Him that had saved his life, and saluted Onias, returned with his host to the king. Then testified he to all men the works of the great God, which he had seen with his eyes. And when the king asked Heliodorus, who might be a fit man to be sent yet once again to Jerusalem, he said :—"If thou hast any enemy or traitor, send him thither, and thou shalt receive him well scourged, if he escape with his life : for in that place, no doubt, there is an especial power of God. For He that dwelleth in heaven hath His eye on that place, and defendeth it ; and He beateth and destroyeth them that come to hurt it."

And the things concerning Heliodorus, and the keeping of the treasury, fell out on this sort. This Simon now, of whom we spake afore, having been a bewrayer of the money, and of his country, slandered Onias, as if he had terrified Heliodorus, and been the worker of these evils. Thus was he bold to call him a traitor, that had deserved well of the city, and tendered his own nation, and was so zealous of the laws. But when their hatred went so far, that by one of Simon's faction murders were committed, Onias seeing the danger of this contention, and that Apollonius, as being the governor of Cœlosyria and Phenicia, did rage, and increase Simon's malice, he went to the king, not to be an accuser of his countrymen, but seeking the good of all, both public and private : for he saw that it was impossible that the state should continue quiet, and Simon leave his folly, unless the king did look thereunto.

But after the death of Seleucus, when Antiochus, called Epiphanes, took the kingdom, Jason the brother of Onias laboured underhand to be high priest, promising unto the king by intercession three hundred and threescore talents of silver, and of another revenue eighty talents: beside this, he promised to assign an hundred and fifty more, if he might have licence to set him up a place of exercise, and for the training up of youth in the fashions of the heathen, and to write them of Jerusalem by the name of Antiochians. Which when the king had granted, and he had gotten into his hand the rule, he forthwith brought his own nation to the Greekish fashion. And the royal privileges granted of special favour to the Jews by the means of John the father of Eupolemus, who went ambassador to Rome for amity and aid, he took away; and putting down the governments which were according to the law, he brought up new customs against the law: for he built gladly a place of exercise under the citadel itself, and brought the chief young men under his subjection, and made them wear a hat.

Now such was the height of Greek fashions, and increase of heathenish manners, through the exceeding profaneness of Jason, that ungodly wretch, and no high priest, that the priests had no zeal to serve any more at the altar, but despising the temple, and neglecting the sacrifices, hastened to enjoy that which was unlawfully provided in the palæstra, after the summons to the game of the discus; not setting by the honours of their fathers, but liking the glory of the Greeks best of all. By reason whereof sore calamity came upon them: for they had them to be their enemies and avengers, whose custom they followed so earnestly, and unto whom they desired to be like in all things. For it is not a light thing to do wickedly against the laws of God: but the time following shall declare these things.

Now when the game that was used every fifth year was kept at Tyre, the king being present, this ungracious Jason sent special messengers from Jerusalem, who were Antiochians, to carry three hundred drachms of silver to the sacrifice of Hercules, which even the bearers thereof thought fit not to bestow upon the sacrifice, be-

cause it was not convenient, but to be reserved for other charges. This money then, in regard of the sender, was appointed to Hercules' sacrifice; but because of the bearers thereof, it was employed to the making of triremes.

Now when Apollonius the son of Menestheus was sent into Egypt for the coronation of king Ptolemy Philometor, Antiochus, understanding him not to be well affected to his affairs, provided for his own safety: whereupon he came to Joppa, and from thence to Jerusalem: where he was honourably received of Jason, and of the city, and was brought in with torch light, and with great shoutings: and so afterward went with his host unto Phenicia. Three years afterward Jason sent Menelaus, the aforesaid Simon's brother, to bear the money unto the king, and to put him in mind of certain necessary matters. But he being brought to the presence of the king, when he had magnified him for the glorious appearance of his power, got the priesthood to himself, offering more than Jason by three hundred talents of silver. So he came with the king's mandate, bringing nothing worthy the high priesthood, but having the fury of a cruel tyrant, and the rage of a savage beast. Then Jason, who had undermined his own brother, being undermined by another, was compelled to flee into the country of the Ammonites. So Menelaus got the principality: but as for the money that he had promised unto the king, he took no good order for it, albeit Sostratus the ruler of the castle required it: for unto him appertained the gathering of the customs. Wherefore they were both called before the king. Now Menelaus left his brother Lysimachus in his stead in the priesthood; and Sostratus left Crates, who was governor of the Cyprians. While those things were in doing, they of Tarsus and Mallus made insurrection, because they were given to the king's concubine, called Antiochis. Then came the king in all haste to appease matters, leaving Andronicus, a man in authority, for his deputy.

Now Menelaus, supposing that he had gotten a convenient time, stole certain vessels of gold out of the temple, and gave some of them to Andronicus, and some he sold into Tyre and the cities round about. Which

when Onias knew of a surety, he reproved him, and withdrew himself into a sanctuary at Daphne, that lieth by Antioch. Wherefore Menelaus, taking Andronicus apart, prayed him to get Onias into his hands; who being persuaded thereunto, and coming to Onias in deceit, gave him his right hand with oaths; and though he were suspected by him, yet persuaded he him to come forth of the sanctuary: whom forthwith he shut up without regard of justice. For the which cause not only the Jews, but many also of other nations, took great indignation, and were much grieved for the unjust murder of the man. And when the king was come again from the places about Cilicia, the Jews that were in the city, and certain of the Greeks that abhorred the fact also, complained because Onias was slain without cause. Therefore Antiochus was heartily sorry, and moved to pity, and wept, because of the sober and modest behaviour of him that was dead. And being kindled with anger, forthwith he took away Andronicus' purple, and rent off his clothes, and leading him through the whole city unto that very place, where he had committed impiety against Onias, there slew he the cursed murderer. Thus the Lord rewarded him his punishment, as he had deserved.

Now when many sacrileges had been committed in the city by Lysimachus with the consent of Menelaus, and the bruit thereof was spread abroad, the multitude gathered themselves together against Lysimachus, many vessels of gold being already carried away. Whereupon the common people rising, and being filled with rage, Lysimachus armed about three thousand men, and began first to offer violence; one Auranus being the leader, a man far gone in years, and no less in folly. They then seeing the attempt of Lysimachus, some of them caught stones, some clubs, others taking handfuls of dust, that was next at hand, cast them all together upon Lysimachus, and those that set upon them. Thus many of them they wounded, and some they struck to the ground, and all of them they forced to flee: but as for the church-robber himself, him they killed beside the treasury. Of these matters therefore there was an accusation laid against Menelaus.

Now when the king came to Tyre, three men that were sent from the senate pleaded the cause before him: but Menelaus, being now convicted, promised Ptolemy the son of Dorymenes to give him much money, if he would pacify the king toward him. Whereupon Ptolemy taking the king aside into a certain gallery, as it were to take the air, brought him to be of another mind: insomuch that he discharged Menelaus from the accusations, who notwithstanding was cause of all the mischief: and those poor men, who, if they had told their cause, yea, before the Scythians, should have been judged innocent, them he condemned to death. Thus they that followed the matter for the city, and for the people, and for the holy vessels, did soon suffer unjust punishment. Wherefore even they of Tyre, moved with hatred of that wicked deed, caused them to be honourably buried. And so through the covetousness of them that were of power Menelaus remained still in authority, increasing in malice, and being a great traitor to the citizens.

About the same time Antiochus prepared his second voyage into Egypt: and then it happened, that through all the city, for the space almost of forty days, there were seen horsemen running in the air, in cloth of gold, and armed with lances, like a band of soldiers, and troops of horsemen in array, encountering and running one against another, with shaking of shields, and multitude of pikes, and drawing of swords, and casting of darts, and glittering of golden ornaments, and armour of all sorts. Wherefore every man prayed that that apparition might turn to good.

Now when there was gone forth a false rumour, as though Antiochus had been dead, Jason took at the least a thousand men, and suddenly made an assault upon the city; and they that were upon the walls being put back, and the city at length taken, Menelaus fled into the castle: but Jason slew his own citizens without mercy, not considering that to get the day of them of his own nation would be a most unhappy day for him; but thinking they had been his enemies, and not his countrymen, whom he conquered. Howbeit for all this he obtained not the principality, but at the last received shame for the reward of his treason, and fled again into

the country of the Ammonites. In the end therefore he had an unhappy return, being accused before Aretas the king of the Arabians, fleeing from city to city, pursued of all men, hated as a forsaker of the laws, and being had in abomination as an open enemy of his country and countrymen, he was cast out into Egypt. Thus he that had driven many out of their country perished in a strange land, retiring to the Spartans, and thinking there to find succour by reason of his kindred: and he that had cast out many unburied had none to mourn for him, nor any solemn funerals at all, nor sepulchre with his fathers.

Now when this that was done came to the king's ear, he thought that Judæa had revolted: whereupon removing out of Egypt in a furious mind, he took the city by force of arms, and commanded his men of war not to spare such as they met, and to slay such as went up upon the houses. Thus there was killing of young and old, making away of men, women, and children, slaying of virgins and infants. And there were destroyed within the space of three whole days fourscore thousand, whereof forty thousand were slain in the conflict; and no fewer sold than slain. Yet was he not content with this, but presumed to go into the most holy temple of all the world, Menelaus, that traitor to the laws, and to his own country, being his guide: and taking the holy vessels with polluted hands, and with profane hands pulling down the things that were dedicated by other kings to the augmentation and glory and honour of the place, he gave them away. And so haughty was Antiochus in mind, that he considered not that the Lord was angry for a while for the sins of them that dwelt in the city, and therefore His eye was not upon the place. For had they not been formerly wrapped in many sins, this man, as soon as he had come, had forthwith been scourged, and put back from his presumption, as Heliodorus was, whom Seleucus the king sent to view the treasury. Nevertheless God did not choose the people for the place's sake, but the place for the people's sake. And therefore the place itself, that was partaker with them of the adversity that happened to the nation, did afterward communicate in the benefits

sent from the Lord: and as it was forsaken in the wrath of the Almighty, so again, the great Lord being reconciled, it was set up with all glory.

So when Antiochus had carried out of the temple a thousand and eight hundred talents, he departed in all haste unto Antiochia, weening in his pride to make the land navigable, and the sea passable by foot: such was the haughtiness of his mind. And he left governors to vex the nation: at Jerusalem, Philip, for his country a Phrygian, and for manners more barbarous than he that set him there; and at Gerizim, Andronicus; and besides, Menelaus, who worse than all the rest bare an heavy hand over the citizens, having a malicious mind against his countrymen the Jews. He sent also that detestable ringleader Apollonius with an army of two and twenty thousand, commanding him to slay all those that were in their best age, and to sell the women and the younger sort: who coming to Jerusalem, and pretending peace, did forbear till the holy day of the sabbath, when taking the Jews keeping holy day, he commanded his men to arm themselves. And so he slew all them that were gone to the celebrating of the sabbath, and running through the city with weapons slew great multitudes. But Judas Maccabæus with nine others, or thereabout, withdrew himself into the wilderness, and lived in the mountains after the manner of beasts, with his company, who fed on herbs continually, lest they should be partakers of the pollution.

Not long after this the king sent an old man of Athens to compel the Jews to depart from the laws of their fathers, and not to live after the laws of God: and to pollute also the temple in Jerusalem, and to call it the temple of Jupiter Olympius; and that in Gerizim, of Jupiter the Defender of strangers, as they did desire that dwelt in the place. The coming in of this mischief was sore and grievous to the people: for the temple was filled with riot and revelling by the Gentiles, who dallied with harlots, and had to do with women within the circuit of the holy places, and besides that brought in things that were not lawful. The altar also was filled with profane things, which the law forbiddeth. Neither was it lawful for a man to keep sabbath days or ancient feasts, or to

profess himself at all to be a Jew. And in the day of the king's birth every month they were brought by bitter constraint to eat of the sacrifices; and when the feast of Bacchus was kept, the Jews were compelled to go in procession to Bacchus, carrying ivy. Moreover there went out a decree to the neighbour cities of the heathen, by the suggestion of Ptolemy, against the Jews, that they should observe the same fashions, and be partakers of their sacrifices: and whoso would not conform themselves to the manners of the Gentiles should be put to death. Then might a man have seen the present misery. For there were two women brought, who had circumcised their children; whom when they had openly led round about the city, the babes hanging at their breasts, they cast them down headlong from the wall. And others, that had run together into caves near by, to keep the sabbath day secretly, being discovered to Philip, were all burnt together, because they made a conscience to help themselves for the honour of the most sacred day.

Now I beseech those that read this book, that they be not discouraged for these calamities, but that they judge those punishments not to be for destruction, but for a chastening of our nation. For it is a token of His great goodness, when wicked doers are not suffered any long time, but forthwith punished. For not as with other nations whom the Lord patiently forbeareth to punish, till they be come to the fulness of their sins, so dealeth He with us, lest that, being come to the height of sin, afterwards He should take vengeance of us. And therefore He never withdraweth His mercy from us: and though He punish with adversity, yet doth He never forsake His people. But let this that we have spoken be for a warning unto us. And now will we come to the declaring of the matter in few words.

Eleazar, one of the principal scribes, an aged man, and of a well favoured countenance, was constrained to open his mouth, and to eat swine's flesh. But he, choosing rather to die gloriously, than to live stained with such an abomination, spit it forth, and came of his own accord to the torment, as it behoved them to come, that are resolute to stand out against such things, as

are not lawful for love of life to be tasted. But they that had the charge of that wicked feast, for the old acquaintance they had with the man, taking him aside, besought him to bring flesh of his own provision, such as was lawful for him to use, and make as if he did eat of the flesh taken from the sacrifice commanded by the king; that in so doing he might be delivered from death, and for the old friendship with them find favour.

But he began to consider discreetly, and as became his age, and the excellency of his ancient years, and the honour of his gray head, whereunto he was come, and his most honest education from a child, or rather the holy law made and given by God: therefore he answered accordingly, and willed them straightway to send him to the grave. "For it becometh not our age," said he, "in any wise to dissemble, whereby many young persons might think that Eleazar, being fourscore years old and ten, were now gone to a strange religion; and so they through mine hypocrisy, and desire to live a little time and a moment longer, should be deceived by me, and I get a stain to mine old age, and make it abominable. For though for the present time I should be delivered from the punishment of men: yet should I not escape the hand of the Almighty, neither alive, nor dead. Wherefore now, manfully changing this life, I will shew myself such an one as mine age requireth, and leave a notable example to such as be young to die willingly and courageously for the honourable and holy laws." And when he had said these words, immediately he went to the torment: they that led him changing the good will they bare him a little before into hatred, because the foresaid speeches proceeded, as they thought, from a desperate mind. But when he was ready to die with stripes, he groaned, and said:—"It is manifest unto the Lord, that hath the holy knowledge, that whereas I might have been delivered from death, I now endure sore pains in body by being beaten: but in soul am well content to suffer these things, because I fear Him." And thus this man died, leaving his death for an example of a noble courage, and a memorial of virtue, not only unto young men, but unto all his nation.

It came to pass also, that seven brethren with their

mother were taken, and compelled by the king against the law to taste swine's flesh, and were tormented with scourges and whips. But one of them that spake first said thus:—"What wouldest thou ask or learn of us? we are ready to die, rather than to transgress the laws of our fathers." Then the king, being in a rage, commanded pans and caldrons to be made hot: which forthwith being heated, he commanded to cut out the tongue of him that spake first, and to cut off the utmost parts of his body, the rest of his brethren and his mother looking on. Now when he was thus maimed in all his members, he commanded him being yet alive to be brought to the fire, and to be fried in the pan: and as the vapour of the pan was for a good space dispersed, they exhorted one another with the mother to die manfully, saying thus:—"The Lord God looketh upon us, and in truth hath comfort in us, as Moses in his song, which witnessed to their faces, declared, saying, And He shall be comforted in His servants."

So when the first was dead after this manner, they brought the second to make him a mocking stock: and when they had pulled off the skin of his head with the hair, they asked him:—"Wilt thou eat, before thou be punished throughout every member of thy body?" But he answered in his own language, and said:—"No." Wherefore he also received the next torment in order, as the former did. And when he was at the last gasp, he said:—"Thou like a fury takest us out of this present life, but the King of the world shall raise us up, who have died for His laws, unto everlasting life." After him was the third made a mocking stock: and when he was required, he put out his tongue, and that right soon, holding forth his hands manfully, and said courageously:—"These I had from heaven; and for His laws I despise them; and from Him I hope to receive them again." Insomuch that the king, and they that were with him, marvelled at the young man's courage, for that he nothing regarded the pains.

Now when this man was dead also, they tormented and mangled the fourth in like manner. So when he was ready to die he said thus:—"It is good, being put to death by men, to look for hope from God to be raised

up again by Him: as for thee, thou shalt have no resurrection to life." Afterward they brought the fifth also, and mangled him. Then looked he unto the king, and said:—"Thou hast power over men, thou art corruptible, thou doest what thou wilt; yet think not that our nation is forsaken of God; but abide a while, and behold His great power, how He will torment thee and thy seed." After him also they brought the sixth, who being ready to die said:—"Be not deceived without cause: for we suffer these things for ourselves, having sinned against our God: therefore marvellous things are done unto us. But think not thou, that takest in hand to strive against God, that thou shalt escape unpunished."

But the mother was marvellous above all, and worthy of honourable memory: for when she saw her seven sons slain within the space of one day, she bare it with a good courage, because of the hope that she had in the Lord. Yea, she exhorted every one of them in her own language, filled with courageous spirits; and stirring up her womanish thoughts with manly passion, she said unto them:—"I cannot tell how ye came into my womb; for I neither gave you breath nor life, neither was it I that formed the members of every one of you; but doubtless the Creator of the world, who formed the generation of man, and found out the beginning of all things, will also of His own mercy give you breath and life again, as ye now regard not your own selves for His laws' sake."

Now Antiochus, thinking himself despised, and suspecting it to be a reproachful speech, whilst the youngest was yet alive, did not only exhort him by words, but also assured him with oaths, that he would make him both a rich and a happy man, if he would turn from the laws of his fathers; and that also he would take him for his friend, and trust him with affairs. But when the young man would in no case hearken unto him, the king called his mother, and exhorted her that she would counsel the young man to save his life. And when he had exhorted her with many words, she promised him that she would counsel her son. But she bowing herself toward him, laughing the cruel tyrant to scorn, spake

in her country language on this manner:—"O my son, have pity upon me that bare thee nine months in my womb, and gave thee suck three years, and nourished thee, and brought thee up unto this age, and endured the troubles of education. I beseech thee, my son, look upon the heaven and the earth, and all that is therein, and consider that God made them of things that were not; and so was mankind made likewise. Fear not this tormentor, but, being worthy of thy brethren, take thy death, that I may receive thee again in mercy with thy brethren."

Whiles she was yet speaking these words, the young man said:—"Whom wait ye for? I will not obey the king's commandment: but I will obey the commandment of the law that was given unto our fathers by Moses. And thou, that hast been the author of all mischief against the Hebrews, shalt not escape the hands of God. For we suffer because of our sins. And though the living Lord be angry with us a little while for our chastening and correction, yet shall He be at one again with His servants. But thou, O godless man, and of all other most wicked, be not lifted up without a cause, nor puffed up with uncertain hopes, lifting up thy hand against the servants of God: for thou hast not yet escaped the judgment of Almighty God, who seeth all things. For our brethren, who now have suffered a short pain, are dead under God's covenant of everlasting life: but thou, through the judgment of God, shalt receive just punishment for thy pride. But I, as my brethren, offer up my body and life for the laws of our fathers, beseeching God that He would speedily be merciful unto our nation; and that thou by torments and plagues mayest confess, that He alone is God; and that in me and my brethren the wrath of the Almighty, which is justly brought upon all our nation, may cease." Then the king, being in a rage, handled him worse than all the rest, and took it grievously that he was mocked. So this man died undefiled, and put his whole trust in the Lord. Last of all after the sons the mother died. Let this be enough now to have spoken concerning the idolatrous feasts, and the extreme tortures.

Then Judas Maccabæus, and they that were with him,

went privily into the towns, and called their kinsfolk together, and took unto them all such as continued in the Jews' religion, and assembled about six thousand men. And they called upon the Lord, that He would look upon the people that was trodden down of all; and also pity the temple profaned of ungodly men; and that He would have compassion upon the city, sore defaced, and ready to be made even with the ground; and hear the blood that cried unto Him, and remember the wicked slaughter of harmless infants, and the blasphemies committed against His name; and that He would shew His hatred against the wicked. Now when Maccabæus had his company about him, he could not be withstood by the heathen: for the wrath of the Lord was turned into mercy. Therefore he came at unawares, and burnt up towns and cities, and got into his hands the most commodious places, and overcame and put to flight no small number of his enemies. But specially took he advantage of the night for such privy attempts, insomuch that the bruit of his manliness was spread every where.

So when Philip saw that this man increased by little and little, and that things prospered with him still more and more, he wrote unto Ptolemy, the governor of Cœlosyria and Phenicia, to yield more aid to the king's affairs. Then forthwith choosing Nicanor the son of Patroclus, one of his special friends, he sent him with no fewer than twenty thousand of all nations under him, to root out the whole generation of the Jews; and with him he joined also Gorgias a captain, who in matters of war had great experience. So Nicanor undertook to make so much money of the captive Jews, as should defray the tribute of two thousand talents, which the king was to pay to the Romans. Wherefore immediately he sent to the cities upon the sea coast, proclaiming a sale of the captive Jews, and promising that they should have fourscore and ten bodies for one talent, not expecting the vengeance that was to follow upon him from the Almighty God.

Now when word was brought unto Judas of Nicanor's coming, and he had imparted unto those that were with him that the army was at hand, they that were fearful, and distrusted the justice of God, fled, and conveyed

themselves away. Others sold all that they had left, and withal besought the Lord to deliver them, being sold by the wicked Nicanor before they met together: and if not for their own sakes, yet for the covenants He had made with their fathers, and for His holy and glorious name's sake, by which they were called.

So Maccabæus called his men together unto the number of six thousand, and exhorted them not to be stricken with terror of the enemy, nor to fear the great multitude of the heathen, who came wrongfully against them; but to fight manfully, and to set before their eyes the injury that they had unjustly done to the holy place, and the cruel handling of the city, whereof they made a mockery, and also the taking away of the government of their forefathers: "For they," said he, "trust in their weapons and boldness; but our confidence is in the Almighty God, who at a beck can cast down both them that come against us, and also all the world." Moreover he recounted unto them what helps their forefathers had found, and how they were delivered, when under Sennacherib an hundred fourscore and five thousand perished. And he told them of the battle that they had in Babylon with the Galatians, how they came but eight thousand in all to the business, with four thousand Macedonians, and that the Macedonians being perplexed, the eight thousand destroyed an hundred and twenty thousand because of the help that they had from heaven, and so received a great booty.

Thus when he had made them bold with these words, and ready to die for the laws and the country, he divided his army into four parts; and joined with himself his own brethren, leaders of each band, to wit, Simon, and Joseph, and Jonathan, giving each one fifteen hundred men. Also he appointed Eleazar to read the holy book: and when he had given them this watchword, "The help of God"; himself leading the first band, he joined battle with Nicanor. And by the help of the Almighty they slew above nine thousand of their enemies, and wounded and maimed the most part of Nicanor's host, and so put all to flight; and took their money that came to buy them, and pursued them far: but lacking time they

returned: for it was the day before the sabbath, and therefore they would no longer pursue them.

So when they had gathered their armour together, and spoiled their enemies, they occupied themselves about the sabbath, yielding exceeding praise and thanks to the Lord, who had preserved them unto that day, which was the beginning of mercy distilling upon them. And after the sabbath, when they had given part of the spoils to the maimed, and the widows, and orphans, the residue they divided among themselves and their servants. When this was done, and they had made a common supplication, they besought the merciful Lord to be reconciled with His servants for ever. Moreover of those that were with Timotheus and Bacchides, who fought against them, they slew above twenty thousand, and very easily got high and strong holds, and divided among themselves many spoils more, and made the maimed, orphans, widows, yea, and the aged also, equal in spoils with themselves. And when they had gathered their armour together, they laid them up all carefully in convenient places, and the remnant of the spoils they brought to Jerusalem. They slew also Philarches, that wicked person, who was with Timotheus, and had annoyed the Jews many ways. Furthermore at such time as they kept the feast for the victory in their country they burnt Callisthenes, that had set fire upon the holy gates, who had fled into a little house; and so he received a reward meet for his wickedness. As for that most ungracious Nicanor, who had brought a thousand merchants to buy the Jews, he was through the help of the Lord brought down by them, of whom he made least account; and putting off his glorious apparel, and discharging his company, he came like a fugitive servant through the midland unto Antioch, having very great dishonour, for that his host was destroyed. Thus he, that took upon him to make good to the Romans their tribute by means of the captives in Jerusalem, told abroad, that the Jews had God to fight for them, and therefore they could not be hurt, because they followed the laws that He gave them.

About that time came Antiochus with dishonour out of the country of Persia. For he had entered the city called

Persepolis, and went about to rob the temple, and to hold the city; whereupon the multitude running to defend themselves with their weapons put them to flight; and so it happened, that Antiochus being put to flight of the inhabitants returned with shame. Now when he came to Ecbatana, news was brought him what had happened unto Nicanor and Timotheus. Then swelling with anger, he thought to avenge upon the Jews the disgrace done unto him by those that made him flee. Therefore commanded he his chariotman to drive without ceasing, and to dispatch the journey, the judgment of God now following him. For he had spoken proudly in this sort, That he would come to Jerusalem, and make it a common buryingplace of the Jews. But the Lord Almighty, the God of Israel, smote him with an incurable and invisible plague: for as soon as he had spoken these words, a pain of the bowels that was remediless came upon him, and sore torments of the inner parts; and that most justly: for he had tormented other men's bowels with many and strange torments. Howbeit he nothing at all ceased from his bragging, but still was filled with pride, breathing out fire in his rage against the Jews, and commanding to haste the journey: but it came to pass that he fell down from his chariot, carried violently; so that having a sore fall, all the members of his body were much pained. And thus he that a little afore thought he might command the waves of the sea, (so proud was he beyond the condition of man,) and weigh the high mountains in a balance, was now cast on the ground, and carried in an horselitter, shewing forth unto all the manifest power of God. So that the worms rose up out of the body of this wicked man, and whiles he lived in sorrow and pain, his flesh fell away, and the filthiness of his smell was noisome to all his army. And the man, that thought a little afore he could reach to the stars of heaven, no man could endure to carry for his intolerable stink. Here therefore, being plagued, he began to leave off his great pride, and to come to the knowledge of himself by the scourge of God, his pain increasing every moment. And when he himself could not abide his own smell, he said these words:—"It is meet to be subject unto God, and that a man that is

mortal should not proudly think of himself, as if he were God."

This wicked person vowed also unto the Lord, who now no more would have mercy upon him, saying thus, that the holy city (to the which he was going in haste, to lay it even with the ground, and to make it a common buryingplace,) he would set at liberty: and as touching the Jews, whom he had judged not worthy so much as to be buried, but to be cast out with their children to be devoured of the fowls and wild beasts, he would make them all equal to the citizens of Athens: and the holy temple, which before he had spoiled, he would garnish with goodly gifts, and restore all the holy vessels with many more, and out of his own revenue defray the charges belonging to the sacrifices: yea, and that also he would become a Jew himself, and go through all the world that was inhabited, and declare the power of God. But for all this his pains would not cease: for the just judgment of God was come upon him: therefore despairing of his health, he wrote unto the Jews the letter underwritten, containing the form of a supplication, after this manner:—

"Antiochus, king and governor, to the good Jews his citizens wisheth much joy, health, and prosperity: If ye and your children fare well, and your affairs be to your contentment, I give very great thanks to God, having my hope in heaven. As for me, I was weak, or else I would have remembered kindly your honour and good will. Returning out of Persia, and being taken with a grievous disease, I thought it necessary to care for the common safety of all: not distrusting mine health, but having great hope to escape this sickness. But considering that even my father, at what time he led an army into the high countries, appointed a successor, to the end that, if any thing fell out contrary to expectation, or if any tidings were brought that were grievous, they of the land, knowing to whom the state was left, might not be troubled: again, considering how that the princes that are borderers and neighbours unto my kingdom wait for opportunities, and expect what shall be the event, I have appointed my son Antiochus king, whom I often committed and commended unto

many of you, when I went up into the high provinces; to whom I have written what is written below: therefore I pray and request you to remember the benefits that I have done unto you generally, and in special, and that every man will be still faithful to me and my son. For I am persuaded that he understanding my mind will favourably and graciously yield to your desires." Thus the murderer and blasphemer having suffered most grievously, as he intreated other men, so died he a miserable death in a strange country in the mountains. And Philip, that was brought up with him, carried away his body, who also fearing the son of Antiochus went into Egypt to Ptolemy Philometor.

Now Maccabæus and his company, the Lord guiding them, recovered the temple and the city; but the altars which the heathen had built in the open street, and also the chapels, they pulled down. And having cleansed the temple they made another altar, and striking stones they took fire out of them, and offered a sacrifice after two years, and set forth incense, and lights, and shewbread. When that was done, they fell flat down, and besought the Lord that they might come no more into such troubles; but if they sinned any more against Him, that He Himself would chasten them with mercy, and that they might not be delivered unto the blasphemous and barbarous nations. Now upon the same day that the strangers profaned the temple, on the very same day it was cleansed again, even the five and twentieth day of the same month, which is Chislev. And they kept eight days with gladness, as in the feast of the tabernacles, remembering that not long afore they had held the feast of the tabernacles, when as they wandered in the mountains and dens like beasts. Therefore they bare branches, and fair boughs, and palms also, and sang psalms unto Him that had given them good success in cleansing His place. They ordained also by a common statute and decree, that every year those days should be kept of the whole nation of the Jews. And this was the end of Antiochus, called Epiphanes.

Now will we declare the acts of Antiochus Eupator, who was the son of this wicked man, gathering briefly the calamities of the wars.

So when he was come to the crown, he set one Lysias over the affairs of his realm, and appointed him chief governor of Cœlosyria and Phenicia. For Ptolemy, that was called Macron, choosing rather to do justice unto the Jews for the wrong that had been done unto them, endeavoured to continue peace with them. Whereupon being accused of the king's friends before Eupator, and called traitor at every word, because he had left Cyprus, that Philometor had committed unto him, and departed to Antiochus Epiphanes, and seeing that he was in no honourable place, he was so discouraged, that he poisoned himself and died. But when Gorgias was governor of the holds, he hired soldiers, and nourished war continually with the Jews: and therewithal the Idumæans, having gotten into their hands the most commodious holds, kept the Jews occupied, and receiving those that were banished from Jerusalem, they went about to nourish war. Then they that were with Maccabæus made supplication, and besought God that He would be their helper; and so they ran with violence upon the strong holds of the Idumæans, and assaulting them strongly, they won the holds, and kept off all that fought upon the wall, and slew all that fell into their hands, and killed no fewer than twenty thousand. And because certain, who were no less than nine thousand, were fled together into two very strong castles, having all manner of things convenient to sustain the siege, Maccabæus left Simon and Joseph, and Zacchæus also, and them that were with him, who were enough to besiege them, and departed himself unto those places which more needed his help. Now they that were with Simon, being led with covetousness, were persuaded for money through certain of those that were in the castle, and took seventy thousand drachms, and let some of them escape. But when it was told Maccabæus what was done, he called the governors of the people together, and accused those men, that they had sold their brethren for money, and set their enemies free to fight against them. So he slew those that were found traitors, and immediately took the two castles. And having good success with his weapons in all things he took in hand, he slew in the two holds more than twenty thousand.

Now Timotheus, whom the Jews had overcome before, when he had gathered a great multitude of foreign forces, and horses out of Asia not a few, came as though he would take Judæa by force of arms. But when he drew near, they that were with Maccabæus turned themselves to pray unto God, and sprinkled earth upon their heads, and girded their loins with sackcloth, and fell down at the foot of the altar, and besought Him to be merciful to them, and to be an enemy to their enemies, and an adversary to their adversaries, as the law declareth. So after the prayer they took their weapons, and went on further from the city: and when they drew near to their enemies, they kept by themselves. Now the sun being newly risen, they joined both together; the one part having together with their virtue their refuge also unto the Lord for a pledge of their success and victory: the other side making their rage leader of their battle. But when the battle waxed strong, there appeared unto the enemies from heaven five comely men upon horses, with bridles of gold, and two of them led the Jews, and took Maccabæus betwixt them, and covered him on every side with their weapons, and kept him safe, but shot arrows and lightnings against the enemies: so that being confounded with blindness, and full of trouble, they were killed. And there were slain of footmen twenty thousand and five hundred, and six hundred horsemen.

As for Timotheus himself, he fled into a very strong hold, called Gazara, where Chæreas was governor. But they that were with Maccabæus laid siege against the fortress courageously four days. And they that were within, trusting to the strength of the place, blasphemed exceedingly, and uttered wicked words. Nevertheless upon the fifth day early, twenty young men of Maccabæus' company, inflamed with anger because of the blasphemies, assaulted the wall, with masculine force, and with passion as of wild beasts, and cut down whosoever came in their way. Others likewise ascending after them, whiles they were busied with them that were within, burnt the towers, and kindling fires burnt the blasphemers alive; and others broke open the gates, and, having received in the rest of the army, took the

city, and killed Timotheus, that was hid in a certain pit, and Chæreas his brother, with Apollophanes. When this was done, they praised the Lord with psalms and thanksgiving, who had done so great things for Israel, and given them the victory.

Not long after this, Lysias the king's protector and cousin, who also managed the affairs, took sore displeasure for the things that were done. And when he had gathered about fourscore thousand with all the horsemen, he came against the Jews, thinking to make the city an habitation of the Gentiles, and to make a gain of the temple, as of the other chapels of the heathen, and to set the high priesthood to sale every year: not at all considering the power of God, but puffed up with his ten thousands of footmen, and his thousands of horsemen, and his fourscore elephants. So he came to Judæa, and drew near to Bethsura, which was a strong town, but distant from Jerusalem about five furlongs, and he laid sore siege unto it. Now when they that were with Maccabæus heard that he besieged the holds, they and all the people with lamentation and tears besought the Lord that He would send a good angel to deliver Israel. Then Maccabæus himself first of all took weapons, exhorting the other that they would jeopard themselves together with him to help their brethren: so they went forth together with a willing mind. And as they were at Jerusalem, there appeared before them on horseback one in white clothing, shaking his armour of gold. Then they praised the merciful God all together, and took heart, insomuch that they were ready not only to fight with men, but with most cruel beasts, and to pierce through walls of iron. Thus they marched forward in their armour, having an helper from heaven: for the Lord was merciful unto them. And giving a charge upon their enemies like lions, they slew eleven thousand footmen, and sixteen hundred horsemen, and put all the other to flight. Many of them also being wounded escaped naked; and Lysias himself fled away shamefully, and so escaped. Who, as he was a man of understanding, casting with himself what loss he had had, and considering that the Hebrews could not be overcome, because the Almighty God helped them, he

sent unto them, and persuaded them to agree to all reasonable conditions, and promised that he would persuade the king that he must needs be a friend unto them.

Then Maccabæus consented to all that Lysias desired, being careful of the common good; and whatsoever Maccabæus wrote unto Lysias concerning the Jews, the king granted it. For there were letters written unto the Jews from Lysias to this effect:—"Lysias unto the people of the Jews sendeth greeting: John and Absalom, who were sent from you, delivered me the petition subscribed, and made request for the performance of the contents thereof. Therefore what things soever were meet to be reported to the king, I have declared them, and he hath granted as much as might be. If then ye will keep yourselves loyal to the state, hereafter also will I endeavour to be a means of your good. But of the particulars I have given order both to these, and the other that came from me, to commune with you. Fare ye well. The hundred and eight and fortieth year, the four and twentieth day of the month Dioscorinthius."

Now the king's letter contained these words:—"King Antiochus unto his brother Lysias sendeth greeting: Since our father is translated unto the gods, our will is, that they that are in our realm live quietly, that every one may attend upon his own affairs. We understand also that the Jews would not consent to our father, for to be brought unto the custom of the Gentiles, but had rather keep their own manner of living: for the which cause they require of us, that we should suffer them to live after their own laws. Wherefore our mind is, that this nation shall be in rest, and we have determined to restore them their temple, that they may live according to the customs of their forefathers. Thou shalt do well therefore to send unto them, and grant them peace, that when they are certified of our mind, they may be of good comfort, and ever go cheerfully about their own affairs."

And the letter of the king unto the nation of the Jews was after this maner:—"King Antiochus sendeth greeting unto the council, and the rest of the Jews: If ye fare well, we have our desire; we are also in good health. Menelaus declared unto us, that your desire was to

return home, and to follow your own business: wherefore they that will depart shall have our friendship till the thirtieth day of Xanthicus with full permission that the Jews shall use their own kind of meats and laws, as before; and none of them any manner of ways shall be molested for things ignorantly done. I have sent also Menelaus, that he may comfort you. Fare ye well. In the hundred forty and eighth year, and the fifteenth day of the month Xanthicus."

The Romans also sent unto them a letter containing these words:—"Quintus Memmius and Titus Manlius, ambassadors of the Romans, send greeting unto the people of the Jews: Whatsoever Lysias the king's cousin hath granted, therewith we also are well pleased. But touching such things as he judged to be referred to the king, after ye have advised thereof, send one forthwith, that we may declare as it is convenient for you: for we are now going to Antioch. Therefore send some with speed, that we may know what is your mind. Farewell. This hundred and eight and fortieth year, the fifteenth day of the month Xanthicus."

When these covenants were made, Lysias went unto the king, and the Jews were about their husbandry. But of the governors of several places, Timotheus, and Apollonius the son of Gennæus, also Hieronymus, and Demophon, and beside them Nicanor the governor of Cyprus, would not suffer them to be quiet, and live in peace. The men of Joppa also did such an ungodly deed: they prayed the Jews that dwelt among them to go with their wives and children into the boats which they had prepared, as though they had meant them no hurt. Who accepted of it according to the common decree of the city, as being desirous to live in peace, and suspecting nothing: but when they were gone forth into the deep, they drowned no less than two hundred of them. When Judas heard of this cruelty done unto his countrymen, he commanded those that were with him to make them ready. And calling upon God the righteous Judge, he came against those murderers of his brethren, and burnt the haven by night, and set the boats on fire, and those that fled thither he slew. And when the town was shut up, he went backward, as if he would return to root out

all them of the city of Joppa. But when he heard that the Jamnites were minded to do in like manner unto the Jews that dwelt among them, he came upon the Jamnites also by night, and set fire on the haven and the navy, so that the light of the fire was seen at Jerusalem two hundred and forty furlongs off.

Now when they were gone from thence nine furlongs in their journey toward Timotheus, no fewer than five thousand men on foot and five hundred horsemen of the Arabians set upon him. Whereupon there was a very sore battle; but Judas' side by the help of God got the victory; so that the nomads of Arabia, being overcome, besought Judas for peace, promising both to give him cattle, and to pleasure him otherwise. Then Judas, thinking indeed that they would be profitable in many things, granted them peace: whereupon they shook hands, and so they departed to their tents. He went also about to make a bridge to a certain strong city, which was fenced about with walls, and inhabited by people of divers countries; and the name of it was Caspin. But they that were within it put such trust in the strength of the walls and provision of victuals, that they behaved themselves rudely toward them that were with Judas, railing and blaspheming, and uttering such words as were not to be spoken. Wherefore Judas with his company, calling upon the great Lord of the world, who without any rams or engines of war did cast down Jericho in the time of Joshua, gave a fierce assault against the walls, and took the city by the will of God, and made unspeakable slaughters, insomuch that a lake two furlongs broad near adjoining thereunto, appeared to be filled with the deluge of blood. Then departed they from thence seven hundred and fifty furlongs, and came to Charax unto the Jews that are called Tubieni. But as for Timotheus, they found him not in the places: for before he had dispatched any thing, he departed from thence, having left a very strong garrison in a certain hold. Howbeit Dositheus and Sosipater, who were of Maccabæus' captains, went forth, and slew those that Timotheus had left in the fortress, above ten thousand men. And Maccabæus ranged his army by bands, and set them over the bands, and went against Timotheus, who had about

him an hundred and twenty thousand men of foot, and two thousand and five hundred horsemen.

Now when Timotheus had knowledge of Judas' coming, he sent the women and children and the other baggage unto a fortress called Carnion: for the town was hard to besiege, and uneasy to come unto, by reason of the straitness of the approaches on all sides. But when the first band of Judas came in sight, the enemies, being smitten with fear and terror through the appearing of Him that seeth all things, fled amain, one running this way, another that way, so as that they were often hurt of their own men, and wounded with the points of their own swords. Judas also was very earnest in pursuing them, killing those wicked wretches, of whom he slew about thirty thousand men. Moreover Timotheus himself fell into the hands of Dositheus and Sosipater, whom he besought with much craft to let him go with his life, because he had many of the Jews' parents, and the brethren of some of them, who, if they put him to death, should not be regarded. So when he had assured them with many words that he would restore them without hurt, according to the agreement, they let him go for the saving of their brethren. Then Maccabæus marched forth to Carnion, and to the temple of Atergatis, and there he slew five and twenty thousand persons. And after he had put to flight and destroyed them, Judas removed the host toward Ephron, a strong city, wherein Lysias abode, and a great multitude of divers nations, and the strong young men kept the walls, and defended them mightily: wherein also was great provision of engines and darts. But when Judas and his company had called upon Almighty God, who with His power breaketh the strength of His enemies, they won the city, and slew twenty and five thousand of them that were within.

From thence they departed to Scythopolis, which lieth six hundred furlongs from Jerusalem. But when the Jews that dwelt there had testified that the Scythopolitans dealt lovingly with them, and entreated them kindly in the time of their adversity, they gave them thanks, desiring them to be friendly still unto them: and so they came to Jerusalem, the feast of weeks approaching.

And after the feast, called Pentecost, they went forth against Gorgias the governor of Idumæa, who came out with three thousand men of foot and four hundred horsemen. And it happened that in their fighting together a few of the Jews were slain. At which time Dositheus, one of Bacenor's company, who was on horseback, and a strong man, pressed hard on Gorgias, and taking hold of his coat drew him by force; and when he would have taken that cursed man alive, a horseman of Thracia coming upon him smote off his shoulder, so that Gorgias fled unto Marisa. Now when they that were with Esdris had fought long, and were weary, Judas called upon the Lord, that He would shew Himself to be their helper and leader of the battle. And with that he began in his own language, and sung psalms with a loud voice, and rushing unawares upon Gorgias' men, he put them to flight.

So Judas gathered his host, and came into the city of Adullam. And when the seventh day came, they purified themselves, as the custom was, and kept the sabbath in the same place. And upon the day following, as the use had been, Judas and his company came to take up the bodies of them that were slain, and to bury them with their kinsmen in their fathers' graves. Now under the coats of every one that was slain they found things consecrated to the idols of the Jamnites, which is forbidden the Jews by the law. Then every man saw that this was the cause wherefore they were slain. All men therefore praising the Lord, the righteous Judge, who had opened the things that were hid, betook themselves unto prayer, and besought Him that the sin committed might wholly be put out of remembrance. Besides, that noble Judas exhorted the people to keep themselves from sin, forsomuch as they saw before their eyes the things that came to pass for the sins of those that were slain. And when he had made a gathering throughout the company to the sum of two thousand drachms of silver, he sent it to Jerusalem to offer a sin offering, doing therein very well and honestly, in that he was mindful of the resurrection: for if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead. And also in that he per-

ceived that there was great favour laid up for those that died godly, it was an holy and good thought. Whereupon he made a reconciliation for the dead, that they might be delivered from sin.

In the hundred forty and ninth year it was told Judas, that Antiochus Eupator was coming with a great power into Judæa, and with him Lysias his guardian and chancellor, each having a Greek force, of footmen, an hundred and ten thousand, and horsemen five thousand and three hundred, and elephants two and twenty, and three hundred chariots armed with hooks. Menelaus also joined himself with them, and with great dissimulation encouraged Antiochus, not for the safeguard of the country, but because he thought to have been made governor. But the King of kings moved Antiochus' mind against this wicked wretch, and Lysias informed the king that this man was the cause of all mischief, so that the king commanded to bring him unto Berea, and to put him to death, as the manner is in that place. Now there was in that place a tower of fifty cubits high, full of ashes, and it had a round instrument, which on every side hanged down into the ashes. And whosoever was condemned of sacrilege, or had committed any other grievous crime, there did all men thrust him unto death. Such a death it happened that wicked man to die, not having so much as burial in the earth; and that most justly: for inasmuch as he had committed many sins about the altar, whose fire and ashes were holy, he received his death in ashes.

Now the king came with a barbarous and haughty mind to do far worse to the Jews, than had been done in his father's time. Which things when Judas perceived, he commanded the multitude to call upon the Lord night and day, that if ever at any other time, He would now also help them, being at the point to be put from their law, from their country, and from the holy temple: and that He would not suffer the people, that had even now been but a little refreshed, to be in subjection to the blasphemous nations. So when they had all done this together, and besought the merciful Lord with weeping and fasting, and lying flat upon the ground three days long, Judas,

having exhorted them, commanded they should be in a readiness. And Judas, being apart with the elders, determined, before the king's host should enter into Judæa, and get the city, to go forth and try the matter in fight by the help of the Lord. So when he had committed all to the Creator of the world, and exhorted his soldiers to fight manfully, even unto death, for the laws, the temple, the city, the country, and the commonwealth, he camped by Modin: and having given the watchword to them that were about him, Victory is of God; with the most valiant and choice young men he went in into the king's tent by night, and slew in the camp about four thousand men, and the chiefest of the elephants, with him that was in the tower upon him. And at last they filled the camp with fear and tumult, and departed with good success. This was done in the break of the day, because the protection of the Lord did help him.

Now when the king had taken a taste of the manliness of the Jews, he went about to take the holds by policy, and marched towards Bethsura, which was a strong hold of the Jews: but he was put to flight, failed, and lost of his men: for Judas had conveyed unto them that were in it such things as were necessary. But Rhodocus, who was in the Jews' host, disclosed the secrets to the enemies; therefore he was sought out, and when they had gotten him, they put him in prison. The king treated with them in Bethsura the second time, gave his hand, took theirs, departed, fought with Judas, was overcome; heard that Philip, who was left over the affairs in Antioch, had become reckless, was confounded, made to the Jews an overture of peace, submitted himself, and sware to acknowledge all their rights, agreed with them, and offered sacrifice, honoured the temple, and dealt kindly with the place, and accepted well of Maccabæus, left Hegemonides governor from Ptolemais even unto the Gerrhenians, came to Ptolemais. The men of Ptolemais were displeased at the treaty, for they had exceeding great indignation against the Jews; they desired to annul the articles of the agreement. Lysias went up to the judgment seat, said as much as could be in defence of the cause, persuaded, pacified, made them well

affected, returned to Antioch. Thus it went touching the king's coming and departing.

After three years was Judas informed, that Demetrius the son of Seleucus, having entered by the haven of Tripolis with a great power and navy, had taken the country, and killed Antiochus, and Lysias his protector. Now one Alcimus, who had been high priest, and had defiled himself wilfully in the times of their mingling with the Gentiles, seeing that by no means he could save himself, nor have any more access to the holy altar, came to king Demetrius in the hundred and one and fiftieth year, presenting unto him a crown of gold, and a palm, and also of the boughs which were used solemnly in the temple: and so that day he held his peace. Howbeit, having gotten opportunity to further his foolish enterprize, and being called into counsel by Demetrius, and asked how the Jews stood affected, and what they intended, he answered thereunto:—"Those of the Jews that be called Hasidæans, whose captain is Judas Maccabæus, nourish war, and are seditious, and will not let the realm be in peace. Wherefore, having laid aside mine ancestral glory, I mean the high priesthood, I am now come hither: first, verily for the unfeigned care I have of things pertaining to the king; and secondly, even for that I intend the good of mine own countrymen: for all our nation is in no small misery through the unadvised dealing of them aforesaid. Wherefore, O king, seeing thou knowest all these things, be careful for the country, and our nation, which is pressed on every side, according to the clemency that thou readily shewest unto all. For as long as Judas liveth, it is not possible that the state should be quiet."

This was no sooner spoken of him, but others of the king's friends, being maliciously set against Judas, did more incense Demetrius. And forthwith calling Nicanor, who had been master of the elephants, and making him governor over Judæa, he sent him forth, commanding him to slay Judas, and to scatter them that were with him, and to make Alcimus high priest of the great temple. Then the heathen, that had fled out of Judæa from Judas, came to Nicanor by flocks, thinking the harm and calamities of the Jews to be their welfare. Now

when the Jews heard of Nicanor's coming, and that the heathen were up against them, they cast earth upon their heads, and made supplication to Him that had established His people for ever, and who always helpeth His portion with manifestations of His presence. So at the commandment of the captain they removed straightway from thence, and came near unto them at the town of Lessau.

Now Simon, Judas' brother, had joined battle with Nicanor, but was somewhat discomfited through the sudden silence of his enemies. Nevertheless Nicanor, hearing of the manliness of them that were with Judas, and the courageousness that they had to fight for their country, durst not try the matter by the sword. Wherefore he sent Posidonius, and Theodotus, and Mattathias, to make peace. So when they had taken long advisement thereupon, and the captain had made the multitude acquainted therewith, and it appeared that they were all of one mind, they consented to the covenants, and appointed a day to meet in together by themselves: and when the day came, and stools were set for either of them, Judas placed armed men ready in convenient places, lest some treachery should be suddenly practised by the enemies: so they made a peaceable conference. Now Nicanor abode in Jerusalem, and did no hurt, but sent away the people that came flocking unto him. And he would not willingly have Judas out of his sight: for he loved the man from his heart. He prayed him also to take a wife, and to beget children: so he married, was quiet, and took part of this life.

But Alcimus, perceiving the love that was betwixt them, and considering the covenants that were made, came to Demetrius, and told him that Nicanor was not well affected toward the state; for that he had ordained Judas, a traitor to his realm, to be the king's successor. Then the king being in a rage, and provoked with the accusations of the most wicked man, wrote to Nicanor, signifying that he was much displeased with the covenants, and commanding him that he should send Maccabæus prisoner in all haste unto Antioch. When this came to Nicanor's hearing, he was much confounded in himself, and took it grievously that he should make void

the articles which were agreed upon, the man being in no fault. But because there was no dealing against the king, he watched his time to accomplish this thing by policy. Notwithstanding, when Maccabæus saw that Nicanor began to be churlish unto him, and that he intreated him more roughly than he was wont, perceiving that such sour behaviour came not of good, he gathered together not a few of his men, and withdrew himself from Nicanor. But the other, knowing that he was notably prevented by Judas' policy, came into the great and holy temple, and commanded the priests, that were offering their usual sacrifices, to deliver him the man. And when they sware that they could not tell where the man was whom he sought, he stretched out his right hand toward the temple, and made an oath in this manner:—"If ye will not deliver me Judas as a prisoner, I will lay this temple of God even with the ground, and I will break down the altar, and erect a notable temple unto Bacchus."

After these words he departed. Then the priests lifted up their hands towards heaven, and besought Him that was ever a defender of their nation, saying in this manner:—"Thou, O Lord of all things, who hast need of nothing, wast pleased that the temple of Thine habitation should be among us: therefore now, O holy Lord of all holiness, keep this house ever undefiled, which lately was cleansed, and stop every unrighteous mouth."

Now was there accused unto Nicanor one Razis, one of the elders of Jerusalem, a lover of his countrymen, and a man of very good report, who for his kindness was called a father of the Jews. For in the former times, when they mingled not themselves with the Gentiles, he had been accused of Judaism, and did boldly jeopard his body and life with all vehemency for the religion of the Jews. So Nicanor, willing to declare the hate that he bare unto the Jews, sent above five hundred men of war to take him: for he thought by taking him to do the Jews much hurt. Now when the multitude would have taken the tower, and violently broken into the outer door, and bade that fire should be brought to burn it, he being ready to be taken on every side fell upon his sword, choosing rather to die manfully, than to come

into the hands of the wicked, to be abused otherwise than beseemed his noble birth: but missing his stroke through haste, the multitude also rushing within the doors, he ran boldly up to the wall, and cast himself down manfully among the thickest of them. But they quickly giving back, and a space being made, he fell down into the midst of the void place. Nevertheless, while there was yet breath within him, being inflamed with anger, he rose up; and though his blood gushed out like spouts of water, and his wounds were grievous, yet he ran through the midst of the throng; and standing upon a steep rock, when as his blood was now quite gone, he plucked out his bowels, and taking them in both his hands, he cast them upon the throng, and calling upon the Lord of life and spirit to restore him those again, he thus died.

But Nicanor, hearing that Judas and his company were in the strong places about Samaria, resolved without any danger to set upon them on the sabbath day. Nevertheless the Jews that were compelled to go with him said:—"O destroy not so cruelly and barbarously, but give honour to that day, which He, that seeth all things, hath honoured with holiness above other days." Then the most ungracious wretch demanded, if there were a Mighty One in heaven, that had commanded the sabbath day to be kept. And when they said:—"There is in heaven a living Lord, and mighty, who commanded the seventh day to be kept:" then said the other:—"And I also am mighty upon earth, and I command to take arms, and to do the king's business." Yet he obtained not to have his wicked will done. So Nicanor in exceeding pride and haughtiness determined to set up a public monument of his victory over Judas and them that were with him.

But Maccabæus had ever sure confidence that the Lord would help him: wherefore he exhorted his people not to fear the coming of the heathen against them, but to remember the help which in former times they had received from heaven, and now to expect the victory and aid, which should come unto them from the Almighty. And so comforting them out of the law and the prophets, and withal putting them in mind of the battles that they

won afore, he made them more cheerful. And when he had stirred up their minds, he gave them their charge, shewing them therewithal the falsehood of the heathen, and the breach of oaths. Thus he armed every one of them, not so much with defence of shields and spears, as with comfortable and good words: and beside that, he told them a dream worthy to be believed, as if it had been so indeed, which did not a little rejoice them.

And this was his vision: That Onias, who had been high priest, a virtuous and a good man, reverend in conversation, gentle in condition, well spoken also, and exercised from a child in all points of virtue, holding up his hands prayed for the whole body of the Jews. This done, in like manner there appeared a man with gray hairs, and exceeding glorious, who was of a wonderful and excellent majesty. Then Onias answered, saying: —"This is a lover of the brethren, who prayeth much for the people, and for the holy city, to wit, Jeremiah the prophet of God." Whereupon Jeremiah holding forth his right hand gave to Judas a sword of gold, and in giving it spake thus:—"Take this holy sword, a gift from God, with the which thou shalt wound the adversaries."

Thus being well comforted by the words of Judas, which were very good, and able to stir them up to valour, and to encourage the hearts of the young men, they determined not to pitch camp, but courageously to set upon them, and manfully to try the matter by conflict, because the city and the sanctuary and the temple were in danger. For the care that they took for their wives, and their children, their brethren, and kinsfolks, was in least account with them: but the greatest and principal fear was for the holy temple. Also they that were in the city took not the least care, being troubled for the conflict abroad. And now, when as all looked what should be the trial, and the enemies were already come near, and the army was set in array, and the beasts conveniently placed, and the horsemen set in wings, Maccabæus seeing the coming of the multitude, and the divers preparations of armour, and the fierceness of the beasts, stretched out his hands toward heaven, and called upon the Lord that worketh wonders, knowing that victory

cometh not by arms, but even as it seemeth good to Him, He giveth it to such as are worthy: therefore in his prayer he said after this manner:—"O Lord, Thou didst send Thine angel in the time of Hezekiah king of Judæa, and didst slay in the host of Sennacherib an hundred fourscore and five thousand: wherefore now also, O Lord of heaven, send a good angel before us for a fear and dread unto them; and through the might of Thine arm let those be stricken with terror, that come against Thy holy people to blaspheme." And he ended thus.

Then Nicanor and they that were with him came forward with trumpets and songs. But Judas and his company encountered the enemies with invocation and prayer. So that fighting with their hands, and praying unto God with their hearts, they slew no less than thirty and five thousand men: for through the appearance of God they were greatly cheered. Now when the battle was done, returning again with joy, they knew that Nicanor lay dead in his armour. Then they made a great shout and a noise, praising the Almighty in their own language. And Judas, who was ever the chief defender of the citizens both in body and mind, and who continued his love toward his countrymen all his life, commanded to strike off Nicanor's head, and his hand with his shoulder, and bring them to Jerusalem. So when he was there, and had called them of his nation together, and set the priests before the altar, he sent for them that were of the tower, and shewed them vile Nicanor's head, and the hand of that blasphemer, which with proud boasting he had stretched out against the holy temple of the Almighty. And when he had cut out the tongue of that ungodly Nicanor, he commanded that they should give it by pieces unto the fowls, and hang up the reward of his madness before the temple.

So every man praised toward the heaven the glorious Lord, saying:—"Blessed be He that hath kept His own place undefiled." He hanged also Nicanor's head upon the tower, an evident and manifest sign unto all of the help of the Lord. And they ordained all with a common decree in no case to let that day pass without solemnity, but to celebrate the thirteenth day of the twelfth month,

which in the Syrian tongue is called Adar, the day before the day of Mordecai.

Thus went it with Nicanor: and from that time forth the Hebrews had the city in their power. And here will I make an end. And if I have done well, and as is fitting the story, it is that which I desired: but if slenderly and meanly, it is that which I could attain unto. For as it is hurtful to drink wine or water alone; and as wine mingled with water is pleasant, and delighteth the taste: even so speech finely framed delighteth the ears of them that read the story. And here shall be an end.

I. ESDRAS

And Josias held the feast of the passover in Jerusalem unto his Lord, and offered the passover the fourteenth day of the first month; having set the priests according to their daily courses, being arrayed in long garments, in the temple of the Lord. And he spake unto the Levites, the holy ministers of Israel, that they should hallow themselves unto the Lord, to set the holy ark of the Lord in the house that king Solomon the son of David had built: and said:—"Ye shall no more bear the ark upon your shoulders: now therefore serve the Lord your God, and minister unto His people Israel, and prepare you after your families and kindreds, according as David the king of Israel prescribed, and according to the magnificence of Solomon his son: and standing in the temple according to the several dignity of the families of you the Levites, who minister in the presence of your brethren the children of Israel, offer the passover in order, and make ready the sacrifices for your brethren, and keep the passover according to the commandment of the Lord, which was given unto Moses." And unto the people that was found there Josias gave thirty thousand lambs and kids, and three thousand calves: these things were given of the king's allowance, according as he promised, to the people, to the priests, and to the Levites. And Helkias, Zacharias, and Syelus, the governors of the temple, gave to the priests for the passover two thousand and six hundred sheep, and three hundred calves. And Jeconias, and Samaias, and Nathanael his brother, and Assabias, and Ochiel, and Joram, captains over thousands, gave to the Levites for the passover five thousand sheep, and seven hundred calves. And when these things were done, the priests and Levites, having the unleavened bread, stood in very comely order according to the kindreds, and according to the several dignities of the fathers, before the people, to offer to the Lord,

as it is written in the book of Moses: and thus did they in the morning. And they roasted the passover with fire, as appertaineth: as for the sacrifices, they sod them in brass pots and pans with a good savour, and set them before all the people: and afterward they prepared for themselves, and for the priests their brethren, the sons of Aaron. For the priests offered the fat until night: and the Levites prepared for themselves, and the priests their brethren, the sons of Aaron. The holy singers also, the sons of Asaph, were in their order, according to the appointment of David, to wit, Asaph, Zacharias, and Jeduthun, who was of the king's retinue. Moreover the porters were at every gate; it was not lawful for any to go from his ordinary service: for their brethren the Levites prepared for them. Thus were the things that belonged to the sacrifices of the Lord accomplished in that day, that they might hold the passover, and offer sacrifices upon the altar of the Lord, according to the commandment of king Josias.

So the children of Israel which were present held the passover at that time, and the feast of sweet bread seven days. And such a passover was not kept in Israel since the time of the prophet Samuel. Yea, all the kings of Israel held not such a passover as Josias, and the priests, and the Levites, and the Jews, held with all Israel that were found dwelling at Jerusalem. In the eighteenth year of the reign of Josias was this passover kept. And the works of Josias were upright before his Lord with an heart full of godliness. As for the things that came to pass in his time, they were written in former times, concerning those that sinned, and did wickedly against the Lord above all people and kingdoms, and how they grieved Him exceedingly, so that the words of the Lord rose up against Israel.

Now after all these acts of Josias it came to pass, that Pharaoh the king of Egypt came to raise war at Carchemish upon Euphrates: and Josias went out against him. But the king of Egypt sent to him, saying:- "What have I to do with thee, O king of Judea? I am not sent out from the Lord God against thee; for my war is upon Euphrates: and now the Lord is with me, yea, the Lord is with me hasting me for-

ward: depart from me, and be not against the Lord." Howbeit Josias did not turn back his chariot from him, but undertook to fight with him, not regarding the words of the prophet Jeremy spoken by the mouth of the Lord: but joined battle with him in the plain of Megiddo, and the princes came against king Josias. Then said the king unto his servants:—"Carry me away out of the battle; for I am very weak." And immediately his servants took him away out of the battle. Then gat he up upon his second chariot; and being brought back to Jerusalem died, and was buried in his father's sepulchre. And in all Jewry they mourned for Josias, yea, Jeremy the prophet lamented for Josias, and the chief men with the women made lamentation for him unto this day: and this was given out for an ordinance to be done continually in all the nation of Israel. These things are written in the book of the stories of the kings of Judah, and every one of the acts that Josias did, and his glory, and his understanding in the law of the Lord, and the things that he had done before, and the things now recited, are reported in the book of the kings of Israel and Judea.

And the people took Joachaz the son of Josias, and made him king instead of Josias his father, when he was twenty and three years old. And he reigned in Judea and in Jerusalem three months: and then the king of Egypt deposed him from reigning in Jerusalem. And he set a tax upon the land of an hundred talents of silver and one talent of gold. The king of Egypt also made king Joakim his brother king of Judea and Jerusalem. And he bound Joakim and the nobles: but Zarakes his brother he apprehended, and brought him out of Egypt.

Five and twenty years old was Joakim when he was made king in the land of Judea and Jerusalem; and he did evil before the Lord. Wherefore against him Nabuchodonosor the king of Babylon came up, and bound him with a chain of brass, and carried him into Babylon. Nabuchodonosor also took of the holy vessels of the Lord, and carried them away, and set them in his own temple at Babylon. But those things that are

recorded of him, and of his uncleanness and impiety, are written in the chronicles of the kings.

And Joakim his son reigned in his stead: he was made king being eighteen years old; and reigned but three months and ten days in Jerusalem; and did evil before the Lord.

So after a year Nabuchodonosor sent and caused him to be brought into Babylon with the holy vessels of the Lord; and made Zedekias king of Judea and Jerusalem, when he was one and twenty years old; and he reigned eleven years: and he did evil also in the sight of the Lord, and cared not for the words that were spoken unto him by the prophet Jeremy from the mouth of the Lord. And after that king Nabuchodonosor had made him to swear by the name of the Lord, he forswore himself, and rebelled; and hardening his neck, and his heart, he transgressed the laws of the Lord God of Israel. The governors also of the people and of the priests did many things against the laws, and passed all the pollutions of all nations, and defiled the temple of the Lord, which was sanctified in Jerusalem. Nevertheless the God of their fathers sent by His messenger to call them back, because He spared them and His tabernacle also. But they had His messengers in derision; and, look, when the Lord spake unto them, they made a sport of His prophets: so far forth, that He, being wroth with His people for their great ungodliness, commanded the kings of the Chaldees to come up against them; who slew their young men with the sword, yea, even within the compass of their holy temple, and spared neither young man nor maid, old man nor child, among them; for He delivered all into their hands. And they took all the holy vessels of the Lord, both great and small, with the vessels of the ark of God, and the king's treasures, and carried them away into Babylon. As for the house of the Lord, they burnt it, and brake down the walls of Jerusalem, and set fire upon her towers: and as for her glorious things, they never ceased till they had consumed and brought them all to nought: and the people that were not slain with the sword he carried unto Babylon: who became servants

to him and his children, till the Persians reigned, to fulfil the word of the Lord spoken by the mouth of Jeremy:—"Until the land had enjoyed her sabbaths, the whole time of her desolation shall she rest, until the full term of seventy years."

In the first year of Cyrus king of the Persians, that the word of the Lord might be accomplished, that He had promised by the mouth of Jeremy; the Lord raised up the spirit of Cyrus the king of the Persians, and he made proclamation through all his kingdom, and also by writing, saying:—"Thus saith Cyrus king of the Persians; The Lord of Israel, the most high Lord, hath made me king of the whole world, and commanded me to build Him an house at Jerusalem in Jewry. If therefore there be any of you that are of His people, let the Lord, even his Lord, be with him, and let him go up to Jerusalem that is in Judea, and build the house of the Lord of Israel: for He is the Lord that dwelleth in Jerusalem. Whosoever then dwell in the places about, let them help him, those, I say, that are his neighbours, with gold, and with silver, with gifts, with horses, and with cattle, and other things, which have been set forth by vow, for the temple of the Lord at Jerusalem."

Then the chief of the families of Judea and of the tribe of Benjamin stood up; the priests also, and the Levites, and all they whose mind the Lord had moved to go up, and to build an house for the Lord at Jerusalem, and they that dwelt round about them, and helped them in all things with silver and gold, with horses and cattle, and with very many free gifts of a great number whose minds were stirred up thereto. King Cyrus also brought forth the holy vessels, which Nabuchodonosor had carried away from Jerusalem, and had set up in his temple of idols. Now when Cyrus king of the Persians had brought them forth, he delivered them to Mithridates his treasurer: and by him they were delivered to Sanabassar the governor of Judea. And this was the number of them; A thousand golden cups, and a thousand of silver, censers of silver twenty nine, vials of gold thirty, and of silver two thousand four hundred and ten, and a thousand

other vessels. So all the vessels of gold and of silver, which were carried away, were five thousand four hundred threescore and nine. These were brought back by Sanabassar, together with them of the captivity, from Babylon to Jerusalem.

But in the time of Artaxerxes king of the Persians Belemus, and Mithridates, and Tabellius, and Rathumus, and Beeltethmus, and Semellius the secretary, with others that were in commission with them, dwelling in Samaria and other places, wrote unto him against them that dwelt in Judæa and Jerusalem these letters following:—"To king Artaxerxes our lord, Thy servants, Rathumus the storywriter, and Semellius the scribe, and the rest of their council, and the judges that are in Cœlosyria and Phenice. Be it now known to the lord the king, that the Jews that are come up from you to us, being come into Jerusalem, that rebellious and wicked city, do build the marketplaces, and repair the walls of it, and do lay the foundation of the temple. Now if this city and the walls thereof be made up again, they will not only refuse to give tribute, but also rebel against kings. And forasmuch as the things pertaining to the temple are now in hand, we think it meet not to neglect such a matter, but to speak unto our lord the king, to the intent that, if it be thy pleasure, it may be sought out in the books of thy fathers: and thou shalt find in the chronicles what is written concerning these things, and shalt understand that that city was rebellious, troubling both kings and cities: and that the Jews were rebellious, and raised always wars therein; for the which cause even this city was made desolate. Wherefore now we do declare unto thee, O lord the king, that if this city be built again, and the walls thereof set up anew, thou shalt from henceforth have no passage into Cœlosyria and Phenice."

Then the king wrote back again to Rathumus the storywriter, to Beeltethmus, to Semellius the scribe, and to the rest that were in commission, and dwellers in Samaria and Syria and Phenice, after this manner:—"I have read the epistle which ye have sent unto me: therefore I commanded to make diligent search, and it

hath been found that that city was from the beginning practising against kings; and the men therein were given to rebellion and war: and that mighty kings and fierce were in Jerusalem, who reigned and exacted tributes in Cœlosyria and Phenice. Now therefore I have commanded to hinder those men from building the city, and heed to be taken that there be no more done in it; and that those wicked workers proceed no further to the annoyance of kings." Then king Artaxerxes his letters being read, Rathumus, and Semellius the scribe, and the rest that were in commission with them, removing in haste toward Jerusalem with a troop of horsemen and a multitude of people in battle array, began to hinder the builders; and the building of the temple in Jerusalem ceased until the second year of the reign of Darius king of the Persians.

Now when Darius reigned, he made a great feast unto all his subjects, and unto all his household, and unto all the princes of Media and Persia, and to all the governors and captains and lieutenants that were under him, from India unto Ethiopia, of an hundred twenty and seven provinces. And when they had eaten and drunken, and being satisfied were gone home, then Darius the king went into his bedchamber, and slept, and soon after awaked.

Then three young men, that were of the guard that kept the king's body, spake one to another:—"Let every one of us speak a sentence: he that shall overcome, and whose sentence shall seem wiser than the others, unto him shall the king Darius give great gifts, and great things in token of victory: as, to be clothed in purple, to drink in gold, and to sleep upon gold, and a chariot with bridles of gold, and an headtire of fine linen, and a chain about his neck: and he shall sit next to Darius because of his wisdom, and shall be called Darius' cousin." And then every one wrote his sentence, sealed it, and laid it under king Darius' pillow; and said that, when the king is risen, some will give him the writings; and of whose side the king and the three princes of Persia shall judge that his sentence is the wisest, to him shall the victory be given, as was appointed. The first wrote:—"Wine is the

strongest." The second wrote:—"The king is strongest." The third wrote:—"Women are strongest: but above all things Truth beareth away the victory."

Now when the king was risen up, they took their writings, and delivered them unto him, and so he read them: and sending forth he called all the princes of Persia and Media, and the governors, and the captains, and the lieutenants, and the chief officers; and sat him down in the royal seat of judgment; and the writings were read before them. And he said:—"Call the young men, and they shall declare their own sentences." So they were called, and came in. And he said unto them:—"Declare unto us your mind concerning the writings."

Then began the first, who had spoken of the strength of wine; and he said thus:—"O ye men, how exceeding strong is wine! it causeth all men to err that drink it: it maketh the mind of the king and of the fatherless child to be all one; of the bondman and of the freeman, of the poor man and of the rich: it turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt: and it maketh every heart rich, so that a man remembereth neither king nor governor; and it maketh to speak all things by talents: and when they are in their cups, they forget their love both to friends and brethren, and a little after draw out swords: but when they are from the wine, they remember not what they have done. O ye men, is not wine the strongest, that enforceth to do thus?" And when he had so spoken, he held his peace.

Then the second, that had spoken of the strength of the king, began to say:—"O ye men, do not men excel in strength, that bear rule over sea and land, and all things in them? But yet the king is more mighty: for he is lord of all these things, and hath dominion over them; and whatsoever he commandeth them they do. If he bid them make war the one against the other, they do it: if he send them out against the enemies, they go, and break down mountains, walls, and towers. They slay and are slain, and transgress not the king's commandment: if they get the victory, they bring all to the king, as well the spoil, as all things

else. Likewise for those that are no soldiers, and have not to do with wars, but use husbandry, when they have reaped again that which they had sown, they bring it to the king, and compel one another to pay tribute unto the king. And yet he is but one man: if he command to kill, they kill; if he command to spare, they spare; if he command to smite, they smite; if he command to make desolate, they make desolate; if he command to build, they build; if he command to cut down, they cut down; if he command to plant, they plant. So all his people and his armies obey him: furthermore he lieth down, he eateth and drinketh, and taketh his rest: and these keep watch round about him, neither may any one depart, and do his own business, neither disobey they him in any thing. O ye men, how should not the king be mightiest, when in such sort he is obeyed?" And he held his tongue.

Then the third, who had spoken of women, and of the truth, (this was Zorobabel) began to speak. "O ye men, it is not the great king, nor the multitude of men, neither is it wine, that excelleth; who is it then that ruleth them, or hath the lordship over them? are they not women? Women have borne the king and all the people that bear rule by sea and land. Even of them came they: and they nourished them up that planted the vineyards, from whence the wine cometh. These also make garments for men; these bring glory unto men; and without women cannot men be. Yea, and if men have gathered together gold and silver, or any other goodly thing, do they not love a woman which is comely in favour and beauty? And letting all those things go, do they not gape, and even with open mouth fix their eyes fast on her; and have not all men more desire unto her than unto silver or gold, or any goodly thing whatsoever? A man leaveth his own father that brought him up, and his own country, and cleaveth unto his wife. He sticketh not to spend his life with his wife, and remembereth neither father, nor mother, nor country. By this also ye must know that women have dominion over you: do ye not labour and toil, and give and bring all to the woman? Yea, a man taketh his sword, and goeth his way to rob and to steal, to sail

upon the sea and upon rivers; and looketh upon a lion, and goeth in the darkness; and when he hath stolen, spoiled, and robbed, he bringeth it to his love. Wherefore a man loveth his wife better than father or mother. Yea, many there be that have run out of their wits for women, and become servants for their sakes. Many also have perished, have erred, and sinned, for women. And now do ye not believe me? is not the king great in his power? do not all regions fear to touch him? Yet did I see him and Apame the king's concubine, the daughter of the admirable Bartacus, sitting at the right hand of the king, and taking the crown from the king's head, and setting it upon her own head; she also struck the king with her left hand. And yet for all this the king gaped and gazed upon her with open mouth: if she laughed upon him, he laughed also: but if she took any displeasure at him, the king was fain to flatter, that she might be reconciled to him again. O ye men, how can it be but women should be strong, seeing they do thus?"

Then the king and the princes looked one upon another: so he began to speak of the truth. "O ye men, are not women strong? great is the earth, high is the heaven, swift is the sun in his course, for he compasseth the heavens round about, and fetcheth his course again to his own place in one day. Is He not great that maketh these things? therefore great is the truth, and stronger than all things. All the earth calleth upon the truth, and the heaven blesseth it: all works shake and tremble at it, and with it is no unrighteous thing. Wine is wicked, the king is wicked, women are wicked, all the children of men are wicked, and such are all their wicked works; and there is no truth in them; in their unrighteousness also they shall perish. As for the truth, it endureth, and is always strong; it liveth and conquereth for evermore. With her there is no accepting of persons or rewards; but she doeth the things that are just, and refraineth from all unjust and wicked things; and all men do well like of her works. Neither in her judgment is any unrighteousness; and she is the strength, kingdom, power, and majesty, of all ages. Blessed be the God of truth." And with that he held

his peace. And all the people then shouted, and said:—"Great is Truth, and mighty above all things."

Then said the king unto him:—"Ask what thou wilt more than is appointed in the writing, and we will give it thee, because thou art found wisest; and thou shalt sit next me, and shalt be called my cousin." Then said he unto the king:—"Remember thy vow, which thou hast vowed to build Jerusalem, in the day when thou camest to thy kingdom, and to send away all the vessels that were taken away out of Jerusalem, which Cyrus set apart, when he vowed to destroy Babylon, and to send them again thither. Thou also hast vowed to build up the temple, which the Edomites burned when Judea was made desolate by the Chaldees. And now, O lord the king, this is that which I require, and which I desire of thee, and this is the princely liberality proceeding from thyself: I desire therefore that thou make good the vow, the performance whereof with thine own mouth thou hast vowed to the King of heaven."

Then Darius the king stood up, and kissed him, and wrote letters for him unto all the treasurers and lieutenants and captains and governors, that they should safely convey on their way both him, and all those that go up with him to build Jerusalem. He wrote letters also unto the lieutenants that were in Cœlosyria and Phenice, and unto them in Libanus, that they should bring cedar wood from Libanus unto Jerusalem, and that they should build the city with him. Moreover he wrote for all the Jews that went out of his realm up into Jewry, concerning their freedom, that no officer, no ruler, no lieutenant, nor treasurer, should forcibly enter into their doors; and that all the country which they hold should be free without tribute; and that the Edomites should give over the villages of the Jews which then they held: yea, that there should be yearly given twenty talents to the building of the temple, until the time that it were built; and other ten talents yearly, to maintain the burnt offerings upon the altar every day, as they had a commandment to offer seventeen: and that all they that went from Babylon to build the city should have free liberty, as well they as their posterity, and all the priests that went away. He wrote

also concerning the charges, and the priests' vestments wherein they minister; and likewise for the charges of the Levites, to be given them until the day that the house were finished, and Jerusalem builded up. And he commanded to give to all that kept the city pensions and wages. He sent away also all the vessels from Babylon, that Cyrus had set apart; and all that Cyrus had given in commandment, the same charged he also to be done, and sent unto Jerusalem.

Now when this young man was gone forth, he lifted up his face to heaven toward Jerusalem, and praised the King of heaven, and said:—"From Thee cometh victory, from Thee cometh wisdom, and Thine is the glory, and I am Thy servant. Blessed art Thou, who hast given me wisdom: for to Thee I give thanks, O Lord of our fathers." And so he took the letters, and went out, and came unto Babylon, and told it all his brethren. And they praised the God of their fathers, because He had given them freedom and liberty to go up, and to build Jerusalem, and the temple which is called by His name: and they feasted with instruments of music and gladness seven days.

After this were the principal men of the families chosen according to their tribes, to go up with their wives and sons and daughters, with their menservants and maidservants, and their cattle. And Darius sent with them a thousand horsemen, till they had brought them back to Jerusalem safely, and with musical instruments, tabrets and flutes. And all their brethren played, and he made them go up together with them.

And these are the names of the men which went up, according to their families among their tribes, after their several heads. The priests, the sons of Phinees the son of Aaron: Jesus the son of Josedec, the son of Saraias, and Joakim the son of Zorobabel, the son of Salathiel, of the house of David, out of the kindred of Phares, of the tribe of Judah; who spake wise sentences before Darius the king of Persia in the second year of his reign, in the month Nisan, which is the first month. And these are they of Jewry that came up from the captivity, where they dwelt as strangers, whom Nabuchodonosor the king of Babylon had carried away unto

Babylon. And they returned unto Jerusalem, and to the other parts of Jewry, every man to his own city, who came with Zorobabel, with Jesus, Nehemias, and Zacharias, and Reesaias, Enenius, Mardocheus, Beelsarus, Aspharasus, Reelius, Roimus, and Baana, their guides. The number of them of the nation, and their governors, sons of Phoros, two thousand an hundred seventy and two; the sons of Saphat, four hundred seventy and two: the sons of Ares, seven hundred fifty and six: the sons of Pahath Moab, two thousand eight hundred and twelve: the sons of Elam, a thousand two hundred fifty and four: the sons of Zathui, nine hundred forty and five: the sons of Corbe, seven hundred and five: the sons of Bani, six hundred forty and eight: the sons of Bebai, six hundred twenty and three: the sons of Sadas, three thousand two hundred twenty and two: the sons of Adonikam, six hundred sixty and seven: the sons of Bagoi, two thousand sixty and six: the sons of Adin, four hundred fifty and four: the sons of Aterezias, ninety and two: the sons of Ceilan and Azetas, threescore and seven: the sons of Azuran, four hundred thirty and two: the sons of Ananias, an hundred and one: the sons of Arom, thirty two: and the sons of Bassa, three hundred twenty and three: the sons of Azephurith, an hundred and two: the sons of Meterus, three thousand and five: the sons of Bethlomon, an hundred twenty and three: they of Netophah, fifty and five: they of Anathoth, an hundred fifty and eight: they of Bethsamos, forty and two: they of Kiriathiarius, twenty and five: they of Caphira and Beroth, seven hundred forty and three: they of Pira, seven hundred: they of Chadias and Ammidoi, four hundred twenty and two: they of Cirama and Gabdes, six hundred twenty and one: they of Macalon, an hundred twenty and two: they of Betolius, fifty and two: the sons of Nephis, an hundred fifty and six: the sons of Calamolalus and Onus, seven hundred twenty and five: the sons of Jerechus, two hundred forty and five: the sons of Annaas, three thousand three hundred and thirty. The priests: the sons of Jeddu, the son of Jesus, among the sons of Sanasib, nine hundred seventy and two: the sons of Meruth, a thousand fifty and two: the sons of Phassaron, a thou-

sand forty and seven: the sons of Carme, a thousand and seventeen. The Levites: the sons of Jessue, and Cadmiel, and Banuas, and Sudias, seventy and four. The holy singers: the sons of Asaph, an hundred twenty and eight. The porters: the sons of Salum, the sons of Jatal, the sons of Talmon, the sons of Dacobi, the sons of Teta, the sons of Sami, in all an hundred thirty and nine. The servants of the temple: the sons of Esau, the sons of Asipha, the sons of Tabaoth, the sons of Ceras, the sons of Sud, the sons of Phaleas, the sons of Labana, the sons of Graba, the sons of Acua, the sons of Uta, the sons of Cetab, the sons of Agaba, the sons of Subai, the sons of Anan, the sons of Cathua, the sons of Geddur, the sons of Airus, the sons of Daisan, the sons of Noeba, the sons of Chaseba, the sons of Gazera, the sons of Azia, the sons of Phinees, the sons of Azara, the sons of Bastai, the sons of Asana, the sons of Meani, the sons of Naphisi, the sons of Acub, the sons of Acipha, the sons of Assur, the sons of Pharacim, the sons of Basaloth, the sons of Meeda, the sons of Coutha, the sons of Charea, the sons of Charcus, the sons of Aserer, the sons of Thomoi, the sons of Nasith, the sons of Atipha. The sons of the servants of Solomon: the sons of Azaphion, the sons of Pharira, the sons of Jeeli, the sons of Lozon, the sons of Isdael, the sons of Sapheth, the sons of Hagia, the sons of Phacareth, the sons of Sabi, the sons of Sarothie, the sons of Masias, the sons of Gar, the sons of Addus, the sons of Suba, the sons of Apherra, the sons of Barodis, the sons of Sabat, the sons of Allom.

All the ministers of the temple, and the sons of the servants of Solomon, were three hundred seventy and two. These came up from Thermeleth and Thelersas, Charaathalar leading them, and Aalar; neither could they shew their families, nor their stock, how they were of Israel: the sons of Ladan, the son of Ban, the sons of Necodan, six hundred fifty and two. And of the priests that usurped the office of the priesthood, and were not found: the sons of Obdia, the sons of Accoz, the sons of Addus, who married Augia one of the daughters of Berzelus, and was named after his name. And when the description of the kindred of these

men was sought in the register, and was not found, they were removed from executing the office of the priesthood: for unto them said Nehemias and Atharias, that they should not be partakers of the holy things, till there arose up an high priest clothed with doctrine and truth.

So of Israel, from them of twelve years old and upward, they were all in number forty thousand, beside menservants and womenservants two thousand three hundred and sixty. Their menservants and handmaids were seven thousand three hundred forty and seven: the singing men and singing women, two hundred forty and five: four hundred thirty and five camels, seven thousand thirty and six horses, two hundred forty and five mules, five thousand five hundred twenty and five beasts used to the yoke. And certain of the chief of their families, when they came to the temple of God that is in Jerusalem, vowed to set up the house again in its own place according to their ability, and to give into the holy treasury of the works a thousand pounds of gold, five thousand of silver, and an hundred priestly vestments. And so dwelt the priests and the Levites and the people in Jerusalem, and in the country, the singers also and the porters; and all Israel in their villages.

But when the seventh month was at hand, and when the children of Israel were every man in his own place, they came all together with one consent into the open place of the first gate which is toward the east. Then stood up Jesus the son of Josedec, and his brethren the priests, and Zorobabel the son of Salathiel, and his brethren, and made ready the altar of the God of Israel, to offer burnt sacrifices upon it, according as it is expressly commanded in the book of Moses the man of God. And there were gathered unto them out of the other nations of the land, and they erected the altar upon its own place, because all the nations of the land were at enmity with them, and oppressed them; and they offered sacrifices according to the time, and burnt offerings to the Lord both morning and evening. Also they held the feast of tabernacles, as it is commanded in the law, and offered sacrifices daily, as was meet: and after

that, the continual oblations, and the sacrifice of the sabbaths, and of the new moons, and of all holy feasts. And all they that had made any vow to God began to offer sacrifices to God from the first day of the seventh month, although the temple of the Lord was not yet built. And they gave unto the masons and carpenters money, meat, and drink, with cheerfulness. Unto them of Zidon also and Tyre they gave cars, that they should bring cedar trees from Libanus, which should be brought by floats to the haven of Joppa, according as it was commanded them by Cyrus king of the Persians.

And in the second year and second month after his coming to the temple of God at Jerusalem began Zorobabel the son of Salathiel, and Jesus the son of Josedec, and their brethren, and the priests, and the Levites, and all they that were come unto Jerusalem out of the captivity: and they laid the foundation of the house of God in the first day of the second month, in the second year after they were come to Jewry and Jerusalem. And they appointed the Levites from twenty years old over the works of the Lord. Then stood up Jesus, and his sons and brethren, and Cadmiel his brother, and the sons of Madiabun, with the sons of Joda the son of Eliadun, with their sons and brethren, all Levites, with one accord setters forward of the business, labouring to advance the works in the house of God. So the workmen built the temple of the Lord. And the priests stood arrayed in their vestments with musical instruments and trumpets; and the Levites the sons of Asaph had cymbals, singing songs of thanksgiving, and praising the Lord, according as David the king of Israel had ordained. And they sung with loud voices songs to the praise of the Lord, because His mercy and glory is for ever in all Israel. And all the people sounded trumpets, and shouted with a loud voice, singing songs of thanksgiving unto the Lord for the rearing up of the house of the Lord. Also of the priests and Levites, and of the chief of their families, the ancients who had seen the former house came to the building of this with weeping and great crying. But many with trumpets and joy shouted with loud voice, insomuch that the trumpets might not be heard for the weeping of the people: yet

the multitude sounded marvellously, so that it was heard afar off.

Wherefore when the enemies of the tribe of Judah and Benjamin heard it, they came to know what that noise of trumpets should mean. And they perceived that they that were of the captivity did build the temple unto the Lord God of Israel. So they went to Zorobabel and Jesus, and to the chief of the families, and said unto them:—"We will build together with you. For we likewise, as ye, do obey your Lord, and do sacrifice unto Him from the days of Azbazareth the king of the Assyrians, who brought us hither." Then Zorobabel and Jesus and the chief of the families of Israel said unto them:—"It is not for us and you to build together an house unto the Lord our God. We ourselves alone will build unto the Lord of Israel, according as Cyrus the king of the Persians hath commanded us." But the heathen of the land lying heavy upon the inhabitants of Judea, and holding them strait, hindered their building; and by their secret plots, and popular persuasions and commotions, they hindered the finishing of the building all the time that king Cyrus lived: so they were hindered from building for the space of two years, until the reign of Darius.

Now in the second year of the reign of Darius, Aggeus and Zacharias the son of Addo, the prophets, prophesied unto the Jews in Jewry and Jerusalem in the name of the Lord God of Israel, which was upon them. Then stood up Zorobabel the son of Salathiel, and Jesus the son of Josedec, and began to build the house of the Lord at Jerusalem, the prophets of the Lord being with them, and helping them. At the same time came unto them Sisinnes the governor of Syria and Phenice, with Sathrabuzanes and his companions, and said unto them:—"By whose appointment do ye build this house and this roof, and perform all the other things? and who are the workmen that perform these things?" Nevertheless the elders of the Jews obtained favour, because the Lord had visited the captivity; and they were not hindered from building, until such time as signification was given unto Darius concerning them, and an answer received.

The copy of the letters which Sisinnes, governor of Syria and Phenice, and Sathrabuzanes, with their companions, rulers in Syria and Phenice, wrote and sent unto Darius:—"To king Darius, greeting: Let all things be known unto our lord the king, that being come into the country of Judea, and entered into the city of Jerusalem, we found in the city of Jerusalem the ancients of the Jews that were of the captivity building an house unto the Lord, great and new, of hewn and costly stones, and the timber already laid upon the walls. And those works are done with great speed, and the work goeth on prosperously in their hands, and with all glory and diligence is it made. Then asked we these elders, saying, By whose commandment build ye this house, and lay the foundations of these works? Therefore to the intent that we might give knowledge unto thee by writing, we demanded of them who were the chief doers, and we required of them the names in writing of their principal men. So they gave us this answer, We are the servants of the Lord which made heaven and earth. And as for this house, it was builded many years ago by a king of Israel great and strong, and was finished. But when our fathers provoked God unto wrath, and sinned against the Lord of Israel which is in heaven, He gave them over into the power of Nabuchodonosor king of Babylon, of the Chaldees; who pulled down the house, and burned it, and carried away the people captives unto Babylon. But in the first year that king Cyrus reigned over the country of Babylon Cyrus the king wrote to build up this house. And the holy vessels of gold and of silver, that Nabuchodonosor had carried away out of the house at Jerusalem, and had set them in his own temple, those Cyrus the king brought forth again out of the temple at Babylon, and they were delivered to Zorobabel and to Sanabassarus the ruler, with commandment that he should carry away the same vessels, and put them in the temple at Jerusalem; and that the temple of the Lord should be built in its place. Then the same Sanabassarus, being come hither, laid the foundations of the house of the Lord at Jerusalem; and from that time to this being still a building, it is not yet fully ended. Now therefore, if it seem good

unto the king, let search be made among the records of king Cyrus: and if it be found that the building of the house of the Lord at Jerusalem hath been done with the consent of king Cyrus, and if our lord the king be so minded, let him signify unto us thereof."

Then commanded king Darius to seek among the records at Babylon: and so at Ecbatana the palace, which is in the country of Media, there was found a roll wherein these things were recorded. "In the first year of the reign of Cyrus king Cyrus commanded that the house of the Lord at Jerusalem should be built again, where they do sacrifice with continual fire: whose height shall be sixty cubits, and the breadth sixty cubits, with three rows of hewn stones, and one row of new wood of that country; and the expenses thereof to be given out of the house of king Cyrus: and that the holy vessels of the house of the Lord, both of gold and silver, that Nabuchodonosor took out of the house at Jerusalem, and brought to Babylon, should be restored to the house at Jerusalem, and be set in the place where they were before. And also he commanded that Sisinnes the governor of Syria and Phenice, and Sathrabuzanes, and their companions, and those which were appointed rulers in Syria and Phenice, should be careful not to meddle with the place, but suffer Zorobabel, the servant of the Lord, and governor of Judea, and the elders of the Jews, to build the house of the Lord in that place. I have commanded also to have it built up whole again; and that they look diligently to help those that be of the captivity of the Jews, till the house of the Lord be finished: and out of the tribute of Cœlosyria and Phenice a portion carefully to be given these men for the sacrifices of the Lord, that is, to Zorobabel the governor, for bullocks, and rams, and lambs; and also corn, salt, wine, and oil, and that continually every year without further question, according as the priests that be in Jerusalem shall signify to be daily spent: that offerings may be made to the most high God for the king and for his children, and that they may pray for their lives. And he commanded that whosoever should transgress, yea, or make light of any thing afore spoken or written, out of his own house should a tree be taken, and he

thereon be hanged, and all his goods seized for the king. The Lord therefore, whose name is there called upon, utterly destroy every king and nation, that stretcheth out his hand to hinder or endamage that house of the Lord in Jerusalem. I Darius the king have ordained that according unto these things it be done with diligence."

Then Sisinnes the governor of Cœlosyria and Phenice, and Sathrabuzanes, with their companions, following the commandments of king Darius, did very carefully oversee the holy works, assisting the ancients of the Jews and governors of the temple. And so the holy works prospered, when Aggeus and Zacharias the prophets prophesied. And they finished these things by the commandment of the Lord God of Israel, and with the consent of Cyrus, Darius, and Artaxerxes, kings of Persia. And thus was the holy house finished in the three and twentieth day of the month Adar, in the sixth year of Darius king of the Persians. And the children of Israel, the priests, and the Levites, and others that were of the captivity, that were added unto them, did according to the things written in the book of Moses. And to the dedication of the temple of the Lord they offered an hundred bullocks, two hundred rams, four hundred lambs; and twelve goats for the sin of all Israel, according to the number of the chief of the tribes of Israel. The priests also and the Levites stood arrayed in their vestments, according to their kindreds, in the service of the Lord God of Israel, according to the book of Moses: and the porters at every gate.

And the children of Israel that were of the captivity held the passover the fourteenth day of the first month, after that the priests and the Levites were sanctified. They that were of the captivity were not all sanctified together: but the Levites were all sanctified together. And so they offered the passover for all them of the captivity, and for their brethren the priests, and for themselves. And the children of Israel that came out of the captivity did eat, even all they that had separated themselves from the abominations of the people of the land, and sought the Lord. And they kept the feast of unleavened bread seven days, making merry before

the Lord, for that He had turned the counsel of the king of Assyria toward them, to strengthen their hands in the works of the Lord God of Israel.

And after these things, when Artaxerxes the king of the Persians reigned, came Esdras the son of Saraias, the son of Ezerias, the son of Helchiah, the son of Salum, the son of Sadduc, the son of Achitob, the son of Amarias, the son of Ezias, the son of Meremoth, the son of Zaraias, the son of Savias, the son of Boccas, the son of Abisum, the son of Phinees, the son of Eleazar, the son of Aaron the chief priest. This Esdras went up from Babylon, as a scribe, being very ready in the law of Moses, that was given by the God of Israel. And the king did him honour: for he found grace in his sight in all his requests. There went up with him also certain of the children of Israel, of the priests, of the Levites, of the holy singers, porters, and ministers of the temple, unto Jerusalem, in the seventh year of the reign of Artaxerxes, in the fifth month, this was the king's seventh year; for they went from Babylon in the first day of the first month, and came to Jerusalem, according to the prosperous journey which the Lord gave them. For Esdras had very great skill, so that he omitted nothing of the law and commandments of the Lord, but taught all Israel the ordinances and judgments.

Now the copy of the commission, which was written from Artaxerxes the king, and came to Esdras the priest and reader of the law of the Lord, is this that followeth: —"King Artaxerxes unto Esdras the priest and reader of the law of the Lord sendeth greeting: Having determined to deal graciously, I have given order, that such of the nation of the Jews, and of the priests and Levites, being within our realm, as are willing and desirous, should go with thee unto Jerusalem. As many therefore as have a mind thereunto, let them depart with thee, as it hath seemed good both to me and my seven friends the counsellors; that they may look unto the affairs of Judea and Jerusalem, agreeably to that which is in the law of the Lord; and carry the gifts unto the Lord of Israel to Jerusalem, which I and my friends have vowed, and all the gold and silver that in the

country of Babylon can be found, to the Lord in Jerusalem, with that also which is given of the people for the temple of the Lord their God at Jerusalem: and that silver and gold may be collected for bullocks, rams, and lambs, and things thereunto appertaining; to the end that they may offer sacrifices unto the Lord upon the altar of the Lord their God, which is in Jerusalem. And whatsoever thou and thy brethren will do with the silver and gold, that do, according to the will of thy God. And the holy vessels of the Lord, which are given thee for the use of the temple of thy God, which is in Jerusalem, thou shalt set before thy God in Jerusalem. And whatsoever thing else thou shalt remember for the use of the temple of thy God, thou shalt give it out of the king's treasury. And I king Artaxerxes have also commanded the keepers of the treasures in Syria and Phenice, that whatsoever Esdras the priest and the reader of the law of the most high God shall send for, they should give it him with speed, to the sum of an hundred talents of silver, likewise also of wheat even to an hundred cors, and an hundred pieces of wine, and other things in abundance. Let all things be performed after the law of God diligently unto the most high God, that wrath come not upon the kingdom of the king and his sons. I command you also, that ye require no tax, nor any other imposition, of any of the priests, or Levites, or holy singers, or porters, or ministers of the temple, or of any that have doings in this temple, and that no man have authority to impose any thing upon them. And thou, Esdras, according to the wisdom of God ordain judges and justices, that they may judge in all Syria and Phenice all those that know the law of thy God; and those that know it not thou shalt teach. And whosoever shall transgress the law of thy God, and of the king, shall be punished diligently, whether it be by death, or other punishment, by penalty of money, or by imprisonment."

Then said Esdras the scribe:—"Blessed be the only Lord God of my fathers, who hath put these things into the heart of the king, to glorify His house that is in Jerusalem: and hath honoured me in the sight of the king, and his counsellors, and all his friends and nobles.

Therefore was I encouraged by the help of the Lord my God, and gathered together men of Israel to go up with me. And these are the chief according to their families and several dignities, that went up with me from Babylon in the reign of king Artaxerxes: of the sons of Phinees, Gerson: of the sons of Ithamar, Gamael: of the sons of David, Lettus the son of Sechenias: of the sons of Pharez, Zacharias; and with him were counted an hundred and fifty men: of the sons of Pahath Moab, Eliaonias, the son of Zaraias, and with him two hundred men: of the sons of Zathoe, Sechenias the son of Jezelus, and with him three hundred men: of the sons of Adin, Obeth the son of Jonathan, and with him two hundred and fifty men: of the sons of Elam, Josias son of Gotholias, and with him seventy men: of the sons of Saphatias, Zaraias son of Michael, and with him threescore and ten men: of the sons of Joab, Abadias son of Jezelus, and with him two hundred and twelve men: of the sons of Banid, Assalimoth son of Josaphias, and with him an hundred and threescore men: of the sons of Babi, Zacharias son of Bebai, and with him twenty and eight men: of the sons of Astath, Johannes son of Acatan, and with him an hundred and ten men: of the sons of Adonikam the last, and these are the names of them, Eliphalet, Jeuel, and Samaias, and with them seventy men: of the sons of Bago, Uthi the son of Istalcurus, and with him seventy men.

"And these I gathered together to the river called Theras, where we pitched our tents three days: and then I surveyed them. But when I had found there none of the priests and Levites, then sent I unto Eleazar, and Iduel, and Masman, and Alnathan, and Mamaias, and Joribas, and Nathan, Eunatan, Zacharias, and Mosollamon, principal men and learned. And I bade them that they should go unto Saddeus the captain, who was in the place of the treasury: and commanded them that they should speak unto Daddeus, and to his brethren, and to the treasurers in that place, to send us such men as might execute the priests' office in the house of the Lord. And by the mighty hand of our Lord they brought unto us skilful men of the sons of Moli the son of Levi, the son of Israel, Asebebia, and his sons, and

his brethren, who were eighteen. And Asebia, and Annuus, and Osaias his brother, of the sons of Channuneus, and their sons, were twenty men. And of the servants of the temple whom David had ordained, and the principal men for the service of the Levites, to wit, the servants of the temple, two hundred and twenty, the catalogue of whose names were shewed. And there I vowed a fast unto the young men before our Lord, to desire of Him a prosperous journey both for us and them that were with us, for our children, and for the cattle: for I was ashamed to ask the king footmen, and horsemen, and conduct for safeguard against our adversaries. For we had said unto the king, that the power of the Lord our God should be with them that seek Him, to support them in all ways. And again we besought our Lord as touching these things, and found Him favourable unto us. Then I separated twelve of the chief of the priests, Esebrias, and Assanias, and ten men of their brethren with them: and I weighed them the gold, and the silver, and the holy vessels of the house of our Lord, which the king, and his council, and the princes, and all Israel, had given. And when I had weighed it, I delivered unto them six hundred and fifty talents of silver, and silver vessels of an hundred talents, and an hundred talents of gold, and twenty golden vessels, and twelve vessels of brass, even of fine brass, glittering like gold. And I said unto them, Both ye are holy unto the Lord, and the vessels are holy, and the gold and the silver is a vow unto the Lord, the Lord of our fathers. Watch ye, and keep them till ye deliver them to the chief of the priests and Levites, and to the principal men of the families of Israel, in Jerusalem, into the chambers of the house of our God. So the priests and the Levites, who had received the silver and the gold and the vessels, brought them unto Jerusalem, into the temple of the Lord.

"And from the river Theras we departed the twelfth day of the first month, and came to Jerusalem by the mighty hand of our Lord, which was with us: and from the beginning of our journey the Lord delivered us from every enemy, and so we came to Jerusalem. And when we had been there three days, the gold and silver that

was weighed was delivered in the house of our Lord on the fourth day unto Marmoth the priest the son of Iri. And with him was Eleazar the son of Phinees, and with them were Josabad the son of Jesu and Moeth the son of Sabban, Levites: all was delivered them by number and weight. And all the weight of them was written up the same hour. Moreover they that were come out of the captivity offered sacrifice unto the Lord God of Israel, even twelve bullocks for all Israel, fourscore and sixteen rams, threescore and twelve lambs, goats for a peace offering, twelve: all of them a sacrifice to the Lord. And they delivered the king's commandments unto the king's stewards, and to the governors of Cœlosyria and Phenice; and they honoured the people and the temple of God.

"Now when these things were done, the rulers came unto me, and said, The nation of Israel, the princes, the priests and Levites, have not put away from them the strange people of the land, nor the pollutions of the Gentiles, to wit, of the Canaanites, Hittites, Pheresites, Jebusites, and the Moabites, Egyptians, and Edomites. For both they and their sons have married with their daughters, and the holy seed is mixed with the strange people of the land; and from the beginning of this matter the rulers and the great men have been partakers of this iniquity. And as soon as I had heard these things, I rent my clothes, and the holy garment, and pulled off the hair from off my head and beard, and sat me down sad and very heavy. So all they that were then moved at the word of the Lord God of Israel assembled unto me, whilst I mourned for the iniquity: but I sat still full of heaviness until the evening sacrifice. Then rising up from the fast with my clothes and the holy garment rent, and bowing my knees, and stretching forth my hands unto the Lord, I said, O Lord, I am confounded and ashamed before Thy face; for our sins are multiplied above our heads, and our ignorances have reached up unto heaven. For ever since the time of our fathers we have been and are in great sin, even unto this day. And for our sins and our fathers' we with our brethren and our kings and our priests were given up unto the kings of the earth, to the sword, and

to captivity, and for a prey with shame, unto this day. And now in some measure hath mercy been shewed unto us from Thee, O Lord, that there should be left us a root and a name in the place of Thy sanctuary; and to discover unto us a light in the house of the Lord our God, and to give us food in the time of our servitude. Yea, when we were in bondage, we were not forsaken of our Lord; but He made us gracious before the kings of Persia, so that they gave us food; yea, and honoured the temple of our Lord, and raised up the desolate Sion, that they have given us a sure abiding in Jewry and Jerusalem. And now, O Lord, what shall we say, having these things? for we have transgressed Thy commandments, which Thou gavest by the hand of Thy servants the prophets, saying, That the land, which ye enter into to possess as an heritage, is a land polluted with the pollutions of the strangers of the land, and they have filled it with their uncleanness. Therefore now shall ye not join your daughters unto their sons, neither shall ye take their daughters unto your sons. Moreover ye shall never seek to have peace with them, that ye may be strong, and eat the good things of the land, and that ye may leave the inheritance of the land unto your children for evermore. And all that is befallen is done unto us for our wicked works and great sins: for Thou, O Lord, didst make our sins light, and didst give unto us such a root: but we have turned back again to transgress Thy law, and to mingle ourselves with the uncleanness of the nations of the land. Mightest not Thou be angry with us to destroy us, till Thou hadst left us neither root, seed, nor name? O Lord of Israel, Thou art true: for we are left a root this day. Behold, now are we before Thee in our iniquities, for we cannot stand any longer by reason of these things before Thee."

And as Esdras in his prayer made his confession, weeping, and lying flat upon the ground before the temple, there gathered unto him from Jerusalem a very great multitude of men and women and children: for there was great weeping among the multitude. Then Jechonias the son of Jeelus, one of the sons of Israel, called out, and said:—"O Esdras, we have sinned

against the Lord God, we have married strange women of the nations of the land, and now is all Israel exalted. Let us make an oath to the Lord, that we will put away all our wives, which we have taken of the heathen, with their children, like as thou hast decreed, and as many as do obey the law of the Lord. Arise, and put in execution: for to thee doth this matter appertain, and we will be with thee: do valiantly." So Esdras arose, and took an oath of the chief of the priests and Levites of all Israel to do after these things; and so they sware.

Then Esdras rising from the court of the temple went to the chamber of Joanan the son of Eliasib, and remained there, and did eat no meat nor drink water, mourning for the great iniquities of the multitude. And there was a proclamation in all Jewry and Jerusalem to all them that were of the captivity, that they should be gathered together at Jerusalem; and that whosoever met not there within two or three days, according as the elders that bare rule appointed, their cattle should be seized to the use of the temple, and himself cast out from them that were of the captivity.

And in three days were all they of the tribe of Judah and Benjamin gathered together at Jerusalem the twentieth day of the ninth month. And all the multitude sat trembling in the broad court of the temple because of the present foul weather. So Esdras arose up, and said unto them:—"Ye have transgressed the law in marrying strange wives, thereby to increase the sins of Israel. And now by confessing give glory unto the Lord God of our fathers, and do His will, and separate yourselves from the heathen of the land, and from the strange women." Then cried the whole multitude, and said with a loud voice:—"Like as thou hast spoken, so will we do. But forasmuch as the people are many, and it is foul weather, so that we cannot stand without, and this is not a work of a day or two, seeing our sin in these things is spread far: therefore let the rulers of the multitude stay, and let all them of our habitations that have strange wives come at the time appointed, and with them the rulers and judges of every place, till we turn away the wrath of the Lord from us for this matter." Then Jonathan the son of Azael and Ezechias

the son of Theocanus accordingly took this matter upon them: and Mosollam and Levis and Sabbatheus helped them. And they that were of the captivity did according to all these things.

And Esdras the priest chose unto him the principal men of their families, all by name: and in the first day of the tenth month they sat together to examine the matter. So their cause that held strange wives was brought to an end in the first day of the first month. And of the priests that were come together, and had strange wives, there were found; of the sons of Jesus the son of Josedec, and his brethren; Matthelas, and Eleazar, and Joribus, and Joadanus. And they gave their hands to put away their wives, and to offer rams to make reconcilement for their errors. And of the sons of Emmer; Ananias, and Zabdeus, and Eanes, and Sameius, and Hiereel, and Azarias. And of the sons of Phaisur; Elionas, Massias, Ismael, and Nathanael, and Ocidelus, and Talsas. And of the Levites; Jozabad, and Semis, and Colius, who was called Calitas, and Patheus, and Judas, and Jonas. Of the holy singers; Eleazurus, Bacchurus. Of the porters; Sallumus, and Tolbanes. Of them of Israel, of the sons of Phoros; Hiermas, and Eddias, and Melchias, and Maelus, and Eleazar, and Asibias, and Baanias. Of the sons of Ela; Matthanias, Zacharias, and Hierielus, and Hieremoth, and Aedias. And of the sons of Zamoth; Eliadas, Elisimus, Othonias, Jarimoth, and Sabatus, and Sardeus. Of the sons of Bebai; Johannes, and Ananias, and Josabad, and Amatheis. Of the sons of Mani; Olamus, Mamuchus, Jedeus, Jasubus, Jasael, and Hieremoth. And of the sons of Addi; Naathus, and Moosias, Lacunus, and Naidus, and Mathanias, and Sesthel, Balnuus, and Manasseas. And of the sons of Annas; Elionas, and Aseas, and Melchias, and Sabbeus, and Simon Chosameus. And of the sons of Asom; Altaneus, and Matthias, and Bannaia, Eliphalat, and Manasses, and Semei. And of the sons of Maani; Jeremias, Momdis, Omaerus, Juel, Mabdai, and Pelias, and Anos, Carabasion, and Enasibus, and Mamnitanaimus, Eliasis, Bannus, Eliali, Samis, Selemias, Nathanias: and of the sons of Ozora; Sesis, Esril, Azaelus, Samatus, Zambis,

Josephus. And of the sons of Ethma; Mazitias, Zabadaias, Edes, Juel, Banaias. All these had taken strange wives, and they put them away with their children. And the priests and Levites, and they that were of Israel, dwelt in Jerusalem, and in the country, in the first day of the seventh month: so the children of Israel were in their habitations.

And the whole multitude came together with one accord into the broad place of the holy porch toward the east: and they spake unto Esdras the priest and reader, that he would bring the law of Moses, that was given of the Lord God of Israel. So Esdras the chief priest brought the law unto the whole multitude from man to woman, and to all the priests, to hear the law in the first day of the seventh month. And he read in the broad court before the holy porch from morning unto midday, before both men and women; and all the multitude gave heed unto the law. And Esdras the priest and reader of the law stood up upon a pulpit of wood, which was made for that purpose. And there stood up by him Mattathias, Sammus, Ananias, Azarias, Urias, Ezecias, Balasamus, upon the right hand: and upon his left hand stood Phaldaius, Misael, Melchias, Lothasubus, and Nabarias. Then took Esdras the book of the law before the multitude: for he sat honourably in the first place in the sight of them all. And when he opened the law, they stood all straight up. So Esdras blessed the Lord God most High, the God of hosts, Almighty. And all the people answered:—"Amen;" and lifting up their hands they fell to the ground, and worshipped the Lord. Also Jesus, Anus, Sarabias, Adinus, Jacubus, Sabateas, Auteas, Maianeas, and Calitas, Azarias, and Joazabdus, and Ananias, Biatas, the Levites, taught the law of the Lord, making them withal to understand it. Then spake Attharates unto Esdras the chief priest and reader, and to the Levites that taught the multitude, even to all, saying:—"This day is holy unto the Lord;" (for they all wept when they heard the law:) "go then, and eat the fat, and drink the sweet, and send part to them that have nothing; for this day is holy unto the Lord: and be not sorrowful; for the Lord will bring you to honour." So the Levites pub-

lished all things to the people, saying:—"This day is holy to the Lord; be not sorrowful." Then went they their way, every one to eat and drink, and make merry, and to give part to them that had nothing, and to make great cheer; because they understood the words wherein they were instructed, and for the which they had been assembled.

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